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ONARY OF EARLY
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-C. S. UPASAK

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय

विषय संख्या R 891.303
पुस्तक संख्या UP1D
आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें। 69342

गुरुकुल कांगड़ी

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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

पुस्तक-वितरण की तिथि नीचे अंकित है ।
इस तिथि सहित १५वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए । अन्यथा ५ पैसे प्रतिदिन के हिसाब से विलम्ब-दण्ड लगेगा ।

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Stock Verification 2024

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First Edition, 1975

© Author

Published by Bharati Prakashan, Varanasi
and printed at the Tara Printing Works, Varanasi.

Dedicated

TO

MY TEACHER & PRECEPTOR

Venerable Saṅghanāyaka

BHIKKHU J. KASHYAP

FOREWORD

I have read Professor C. S. Upasak's *Dictionary of Early Buddhist Monastic Terms*, and am satisfied that this is a thorough and comprehensive work, rather in the nature of an encyclopaedia than a dictionary. Professor Upasak has carefully studied every significant term in the Pali Vinaya texts and has thus produced a work of reference which will prove of great value to all students of the subject. The work is scholarly and accurate, and I whole-heartedly recommend it to a potential publisher.

A. L. Basham,
Professor of Asian Civilization,
Australian National University.

Namo tassa Bhagavato Arahato Sammāsambuddhassa

PREFACE

While teaching the *Vinaya Piṭaka* in the Post-graduate classes at Nava Nālandā Mahāvihāra I was confronted with a number of problems connected with the monastic rules and ecclesiastical terms. The former were difficult to understand as we were cut off from the main stream of Buddhist monastic tradition, and the problems presented by the latter were mostly semantic. I had to grapple with these problems and the present Dictionary is the outcome of my sustained effort to explain them.

It is now fully established that the Pāḷi *Vinaya Piṭaka* is the earliest available text dealing with the monastic life of the Buddhist Saṅgha in ancient India. The *Vinaya Piṭaka* is 'a collection of rules regulating the outward conduct of the Bhikkhus and the Bhikkhunīs'. This *Piṭaka* comprises five books, *viz.*, the *Mahāvagga, Cullavagga, Pārājika, Pācittiya* and *Parivāra.* While the *Mahāvagga* & the *Cullavagga* are comprehended under the title '*Khandhaka*', the *Pārājika* and the *Pācittiya* together are called the '*Sutta-vibhaṅga*'. The *Mahāvagga* and the *Cullavagga* are supposed to be the collections of the 'words of the Buddha', and contain the historical accounts of the 'dos' and 'donts' prescribed by Him for the Order. The *Sutta-vibhaṅga* (*Pārājika* and *Pācittiya*) bears closest relations to the *Pātimokkha*, the earliest text of the 'Code of Discipline' of the Buddhist Saṅgha. The *Pātimokkha* is a collection of various monastic rules (contained in the *Vinaya Piṭaka*) meant for being recited on every fortnightly congregation on the Uposatha day collectively by the Saṅgha. There are two parts of the *Pātimokkha, viz.*, the *Bhikkhu Pātimokkha* and the *Bhikkhunī Pātimokkha.* The former consists of 227 ecclesiastical rules and the latter 311 rules. The *Sutta-vibhaṅga* in its two books (*Pārājika* & *Pācittiya*) presents the explanation along with the historical background of the *Pātimokkha* rules. The *Parivāra,* as the name suggests, is the compendium or digest of the *Vinaya Piṭaka.* Undoubtedly this is a later work, as rightly suggested by some scholars, a work of a Sinhalese monk.

If we make a survey of the *Vinaya Pitka* it is abundantly clear that the commandments of the Buddha were essentially needed for the smooth running and development of the Saṅgha established by the Great Teacher, the Buddha. The violation of any rule of the *Pātimokkha* makes a member of the Order 'impure' and needs 'expiation'. The other texts of the *Vinaya Piṭaka* not only prescribe rules for initiation like *Pabbajjā* and *Upasampadā* but also prescribe the duties of a 'preceptor' or 'teacher' towards his 'disciple' or 'pupil' and *vice-versa.* They also contain the rules for the fortnightly congregation of Upostha and recitation of the *Pātimokkha* rules on this occasion; rules for the 'rainy season-resort' (*vassāvāsa*) and *Pavāraṇā*; rules for the construction of a *Vihāra* or *Kuṭī*; rules for the robe and robe-cloth (*cīvara*); rules for accepting meals, eatables, drinks, medicines, etc.; rules for levelling a charge and framing a 'case' (*adhikaraṇa*) against a monk and its disposal (*samatha*) by the Saṅgha; rules for the legal procedure to be followed in the case of a 'schism' in the Saṅgha and such other rules necessary for the effective and peaceful running of the Saṅgha. In short, the *Vinaya Piṭaka* is an account of the 'Code of Conduct' for the Buddist Order.

The *Pātimokkha* is somtimes called '*Adhisīla*' (Special moral rules) and the other texts of the *Vinaya Piṭaka* are comprehended by the term '*Ajjhācāra*' (General moral rules). The whole *Vinaya Piṭaka*, in fact, is a law-book meant exclusively for the members of the Order. Throughout these texts the legal style is apparent. Many terms used therein are highly technical and bear particular ecclesiastical connotations. In order to bring out the exact meaning of these terms a need was naturally felt in the past. As a result the 'commentaries' known as *Aṭṭhakathās* were written to fulfil this need and to obviate the difficulties in reading the texts. The *Samantapāsādikā* is a most comprehensive commentary on the *Vinaya Piṭaka.* The *Kaṅkhāvitaraṇī* is another commentatorial text on the *Pātimokkha.* The authorship of both these texts is ascribed to Buddhaghosa who flourished in about 4th Century A. D. With the passage of time necesssity for further exposition of these terms was felt and consequently the *Ṭikas* or the sub-commentaries were written. The *Sāratthadīpanī*, the *Vimativinodanī* and *Vajirabuddhi Ṭīkā* are important sub-commentaries on the *Samantapāsādikā*. The *Khuddasikkhā* and its two commentaries, *viz*, *Khuddasikkhāṭīkā* and *Khuddasikkhā-abhinava* were also written in order to make the *Vinaya* texts more clear. Similarly to memorise the *Vinaya* texts the *Vinaya-vinicchaya* and *Uttaravinicchaya* were composed in verse for the use of the Buddhist monks and nuns. The *Abhidhānappadīpikā*, a lexicon in Pali also presents the interpretation of certain monastic terms.

Buddhism and Buddhist Saṅgha are the cultural heritage of many countries of South-East Asia. Buddhism is a living religion in these countries. The Buddhist fraternity has been zealously scrupulous in the observance of the rules laid down in the texts. The Theravāda countries cannot even dream of deviating from the 'Code of Conduct'. The monasticism as practised today in these countries is in conformity with the rules laid down in the *Pātimokkha* and the *Vinaya Piṭaka*. There may be a few variations from one country to another but basically the rules are the same. For a modern scholar these traditional practices of the Pāli Buddhist Countries are in no way less helpful in understanding the technical terms than the *Aṭṭhakathās* and the *Ṭīkās.*

I was fortunate enough to have a few Buddhist monk-scholars who work as teachers at Nava Nālandā Mahāvihāra (Nalanda Institute of Buddhist Studies & Pali). They enabled me to get over many difficulties which confronted me in the preparation of this work. Among them I am particularly indebted to Venerable Dr. U. Zaggaravibhamsa, M. A., Ph. D. who unreservedly helped me by his encyclopaedic knowledge of Pali. I must confess that this work would never have been complete if I would not have got his constant and sustained help and encouragement. Venerable Dr. U. Dhammaratana, M. A., D. Phil., another monk-professor of this Institute had always been a source of inspiration and informantion on many matters. I cannot forget my colleague Sri D. K. Banerjee, Lecturer in Pali and Ancient Indian & Asian Studies, who in fact remained like an associate with me. Dr. Mahesh Tiwary, M. A., Ph. D. and Sri AngRaj Choudhary, Lecturer in English were very kind to help me in many ways. I take this opportunity to express my most sincere gratitude to these learned colleagues. Professor A. L. Basham of National Australian University has been kind enough to write the foreward of this Dictionary. I do not find words to express my deep sense of gratitude to him for his encouragement in completing this work. I am deeply indebted to him.

Saṅghanāyaka Venerable Bhikkhu J, Kashyap has been my preceptor and teacher at whose feet I could learn Pali and Buddhism. I was in fact inspired by his saintly monastic life and this awakened in me the zeal to take up a study in the monastic life as described in the Pali texts. This Dictionary is the fruitful achievement of his blessings. I cannot express how much I owe to him.

The *Vinaya Piṭaka* texts utilised by me are the Nālandā Devanāgarī edition edited by Bhikkhu J. Kashyap. References to the *Samantapāsādikā* given in this Dictionary are also from the Nālandā edition in the Devanāgarī characters. Some Pali texts in the Burmese characters of the Chaṭṭha Saṅgāyanā edition and some in the Roman characters of the Pali Text Society have also been used wherever found necessary.

I must not claim that the present work is an exhaustive and final work in the field. In fact, when I took up this project, I found myself greatly handicapped because I had no first-hand knowledge of the Buddhist culture and monastic traditions at present prevalent in the Tharavāda Buddhist countries of South-East Asia where Pali studies are carried on in the *Pariveṇas* and *Vihāras* under the guidance of learned monks. But my lack of knowledge of the tradition was amply made good by the information I was able to elicit from the monk-scholars of different Buddhist countries at present studying at Nava Nalāndā Mahāvihāra and in the end I have the satisfaction that I have been able to explain the technical terms and the monastic rules as found in the texts and could bring out their implications and connotations. I would certainly feel my labour amply rewarded if this Dictionary of Pali Vinaya Terms proves of some value to Indologists in general and Pali scholars in particular.

Nalanda,
19th November, 1974.

C. S. Upasak

DICTIONARY OF EARLY BUDDHIST MONASTIC TERMS

A

Aṃsabaddhaka

A string, generally to hang the bowl down from the shoulder. Its use was approved by the Buddha for the monks. (*Cv.* p. 203). The bags for the thimble or medicine or shoe etc. used to have such strings. *(Ibid.* pp. 206-207).

Akaṭayūsa

The semi-cooked Mugga-gruel *(Phaseolus mungo). (Asiniddho muggapacitapānīyo—SP.* Vol III, p. 1156; Cf. *Anabhisaṅkhatena muggayūsena—Vimativinodanīṭīkā* (M), Vol. II, p. 186). The Buddha allowed its use as a medicine for the monks. (*Mv.* p. 225).

Akatamallaka

A kind of soft scrubber. *(Dante acchinditvā kataṃ—SP.* Vol. III, p. 1280). Its use was allowed only to those monks who suffered from itches (*Kacchurogābādho*). (*Cv.* p. 194).

Akālacīvara

A robe or a robe-cloth (*Cīvara*) received at a time which does not fall within the 'prescribed period of receiving the robe or the robe-cloth' (*Cīvarakāla*). The *Cīvarakāla* ordinarily lasts for one month after *Pavāraṇā*; but for the monk who has been bestowed upon with the *Kaṭhinacīvara*, it is of five months after the *Pavāraṇā*, i. e. from Kattika to Phagguna. (*Akālacīvaraṃ nāma anatthate kaṭhine ekādase māse uppannaṃ; atthate kaṭhine sattamāsuppannaṃ, kāle pi ādissa dinnaṃ; etaṃ akālacīvaraṃ nāma.—Pārā.* p. 297; *Pāc.* p. 333*)*. Even if during the *Cīvarakāla* the robe or the robe-cloth is expressively offered as the *Akālacīvara*, it should be treated so. In case a nun distributes this kind of robe or robe-cloth considering it as a *Kālacīvara* and takes her own share, she commits an offence of *Nissaggiya Pācittiya.* (Rule No. 2; *Pāc.* p. 333).

If the robe-material is received outside the *Cīvarakāla,* it may be kept to a maximum period of one month. If this exceeds, the monk or the nun commits an offence of *Nissaggiya Pācittiya.* (Bhikkhu Rule No. 3; Bhikkhunī Rule No. 15; *Pārā.* p. 297).

Akiriyato Samuṭṭhitā Āpatti

The 'offence' which is committed on account of not observing the 'prescribed rule'; for instance, not taking up the 'resolve' (*adhiṭṭhāna)* before the use of a robe. (*Yaṃ akaronto āpajjati. Cīvara-anadhiṭṭhānāpatti viya—SP*. Vol. III, p. 1419; Cf. *Pari*. p. 211).

Akkanāḷa

A dress made of the stalk of *Akka* (*Catotropis gigantea*, swallowert). The Buddha prohibited its use for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Mv*. pp. 320-321; Cf. *Vimativinodanīṭīkā* (M), Vol II. p. 201).

Aggaḷaṃ

Patching up the robe with a piece of old cloth. *(Aggalaṃ acchupeyyaṃ chiddaṭhāne pilotikakhaṇḍaṃ laggāpeyyaṃ.—SP*. Vol III, p. 1197). The Buddha recommended the monks to do so whenever necessary. (*Mv*. p. 306).

Aggisālā or Agyāgāra

A room for fire. The Buddha recommended a separate room for keeping fire in a Vihāra as he found the monks making the *Pariveṇa* (courtyard) dirty by spattering fire, ashes etc. here and there. (*Cv*. p. 248).

When Anāthapiṇḍika constructed the Jetavanārāma at Sāvatthi for the Buddha, he made the provision of an *Aggisālā* there. (*Ibid*. p. 253). Perhaps the mendicants of other sects used to have separate rooms for fire; for instance, the Jaṭilas had such rooms. (*Mv*. p. 31).

A *Saddhivihārika* or *Antevāsika* is expected to keep the *Aggisālā* neat and clean. (*Mv*. pp. 46, 60; *Cv*. pp. 335, 339).

Aggaḷavaṭṭikā

The bolt-fastener of a door. (*Dvārabāhāya samappamāṇo eva aggaḷathambho vuccati yattha tīṇi cattāri chiddāni katvā sūciyo denti.—SP*. Vol. III, p. 1299). The Buddha allowed the monks to use it in the Vihāra. (*Cv*. p. 241).

Agghasamodhāna-Parivāsa

In case a monk has committed more than one *Saṅghādisesa* offences and has concealed each, he is required to undergo a *Parivāsa* for that offence which has been concealed for the longest period. And then all such other offences are combined together and the penances go concurrently. This kind of *Parivāsa* is known as *Agghasamodhāna-Parivāsa*. (*Cv*. p. 109). See also PARIVĀSA.

Agyāgāra

Same as Aggisālā. (See AGGISĀLĀ).

Aṅgulicchinna

A person whose finger or fingers are cut. (*Yassa nakhasesaṃ adassetvā ekā bahū aṅguliyo chinnā honti. Yassa pana suttatantumattaṃ pi nakhasesaṃ paññāyati taṃ pabbājetuṃ vaṭṭati.—SP.* Vol. III, p. 1080). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but his Upajjhāya and Ācariya and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Aṅgulimuddikā

A finger-ring. The Buddha prohibited its use for the monks. If anyone used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv* p. 195).

Acelaka

A naked ascetic. A monk should not offer any food or eatable to an Acelaka by himself. If he does so, he commits an offence of *Pācittiya.* (Rule No. 41; *Pāc.* p. 128; Cf. *Kaṅkhāyojanāmahāṭīkā* (M), Vol. IV, p. 116).

Acceka-Cīvara

A robe received extraordinarily. This *cīvara* may be offered by a person who decides to donate it on some importunate occasions; such as, when he is going to the battle-field, or going to a long journey, or when he is seriously sick, or when the lady-donor is carrying a baby, or when the person has received the initiation in the Dhamma recently. (*Accekacīvaranti gamikagilānagabbhinīabhinavuppannasaddhānaṃ puggalānaṃ aññatarena vassāvāsikaṃ dassāmīti evaṃ ārocetvā dinnaṃ.—Kv.* (M), p. 187).

If such a robe is received the day before the Kattika-puṇṇimā (i.e. *Pavāraṇā* day), the Bhikkhu or Bhikkhunī is allowed to keep it upto the end of the *Cīvara-Kāla.* (See CĪVARA-KĀLA). If this *cīvara* is retained for more than this period, the Bhikkhu or Bhikkhunī commits an offence of *Nissaggiya Pācittiya.* (Bhikkhu Rule No. 28; Bhikkhunī Rule No. 29; *Pn.* (B), pp. 10 & 38; *Pārā.* pp. 368-369).

Acchakañji

Thin rice-gruel. The Buddha allowed the monks to use it as a medicine. (*Taṇḍulodakamaṇḍo—SP.* Vol. III, p. 1156; *Mv.* p. 225).

Acchinnaka-Cīvara

A robe prepared without cutting the robe-cloth into pieces (three, five or more). Such a robe (of one piece of cloth) is not allowed by the Buddha for the monks. The robe-cloth, if it is of one piece, must be cut into three or more pieces and then the robe should be prepared. If one uses the robe of one piece of cloth, he commits the offence of *Dukkaṭa*. (*Mv.* p. 303).

Acchinnadasā-Cīvara

A robe with the fringe. A robe with the fringe is not allowed by the Buddha for the use of the monks. If one uses a robe with fringe, he commits the offence of *Dukkaṭa*. The fringe, therefore, must be removed before the robe is prepared. (*Mv.* p. 303).

Ajinakkhipa

The hide of a black antelope, used as a garment. The Buddha prohibited the monks to use it as a robe. If one used it, he was liable to commit the offence of *Thullaccaya*. It was, indeed, used by other sects as their garments; and so it is called '*Titthiyadhaja*'. (*Mv.* p. 320).

Ajinappaveṇī

A bed-cover made of the hide of black antelope. (*Ajinacammehi mañcappamāṇena sibbitvā katā paveṇīti.*—*SP.* Vol. III, pp 1049-50; Cf. *Ajinamigacammānaṃ atisukhumattā dupaṭṭatipaṭṭāni katvā sibbantīti vuttaṃ ajinappaveṇī ti*—*Vimativinodanīṭīkā* (M) Vol. II, p. 148).

It is regarded as the *Uccāsayanamahāsayana* and so it is not allowed for the use of monks. If one uses it, he commits the offence of *Dukkaṭa*. (*Mv.* p. 211). It may be used for sitting but never for sleeping even if it belongs to a layman. (*Cv.* p. 258).

Añjana

Eye-ointment; such as *Kālañjana*, *Rasañjana*, *Sotañjana*, *Gerukaṃ*, *Kapallaṃ*. The Buddha allowed the monks to use it. (*Mv.* p. 221).

Añjanī

A pot, with lid and a string, to keep the eye-ointment (*Añjana*). The Buddha allowed it for the monks. The pot may be made of bone, ivory, horn, reed, bamboo, wood, lac, fruit, iron or conch. But it should never be made of gold, silver or of any precious material. If one uses a pot made of any such costly material, he commits the offence of *Dukkaṭa*. (*Mv.* pp. 221-222).

Añjanithavikā

A bag to carry the Añjanī (the pot for collyrium). The Buddha allowed the monks to use it. Strings to carry or to tie were also provided. (*Aṃsabaddhakaṃ, Bandhanasuttakaṃ.*—*Mv.* p. 222).

Añjanisalākā

A small stick or pencil for applying the collyrium. The Buddha allowed its use for the monks. (*Mv.* p. 222). But it should not be made of gold, silver or of any precious metal; otherwise an offence of *Dukkaṭa* is committed. It may be made of bone, ivory, reed, bamboo, wood, lac, fruit, iron or conch-shell. (*Ibid.*).

Añjanupapiṃsana

Preparation of collyrium (*Añjana*) by grinding the medicinal ingredients. The ingredients as mentioned are sandalwood, *Tagara*, *Kālānusāriya*, *Tālīsa*, and *Bhaddamuttaka* (Hindī—*Bhaṅgarailā*). The Buddha allowed the monks to prepare and use such a collyrium. (*Mv.* p. 221).

Aññavādaka (—Bhikkhu)

A monk who does not reply relevantly to the questions put to him. For instance, when interrogated about an offence committed by him, he, instead of replying to the point, evades and retorts thus: "Who has committed it, what has been committed, where has it been committed, how has it been committed, whom are you asking, what are you asking for ?" (*Ko āpanno, kiṃ āpanno, kismiṃ āpanno, kataṃ āpanno, kaṃ bhaṇatha, kiṃ bhaṇatha ?—Pāc.* pp. 56ff.). When the questions are put, one should not so behave as to embarrass the Saṅgha (*vihesakaṃ*). In case a monk does not reply relevantly or keeps himself silent in order to embarrass the Saṅgha, he commits the offence of *Dukkaṭa*. (*Ibid.* p. 58). And if the Saṅgha takes an action for this improper behaviour against a monk and declares him an *Aññavādaka Bhikkhu* or *Aññavādaka Vihesaka Bhikkhu* (as the case may be) and even after that the monk does not reply relevantly, he commits an offence of *Pācittiya*. The same is applicable in the case of nuns also. (*Aññavādake pācittiyaṃ; Aññavādakvihesake pācittiyaṃ*—Bhikkhu Rule No. 12; Bhikkhunī Rule No. 108; *Ibid.* pp. 56-59).

Aṭṭāna

A plank kept at the bathing ghats for the purpose of scrubbing. It is something like a bath-grate especially designed with scratches or quadrangular figures. (*Rukkhaṃ phalakaṃ viya tacchetva aṭṭhapadākārena rājiyo chinditvā nahānatitthe nikhaṇanti. Tattha cuṇṇāni ākiritvā manussā kāyaṃ ghaṃsanti.—SP.* Vol. III, p. 1281). The

Buddha disallowed its use for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 194).

Aṭṭhagarudhammā

The "EIGHT IMPORTANT RULES" which ought to be observed by the nuns most scrupulously and sincerely throughout the whole life. These are: (1) Respect must be paid to a monk, even if he has been ordained just a day before, by a nun who is even hundred years old. (2) A nun must not spend her 'rainy resort' at a residence where there is no monk. (3) On every fortnight a nun must ask the Bhikkhu Saṅgha the date of *Uposatha* and the day for 'exhortation' (*Ovāda*). (4) After the 'rainy resort' a nun must 'invite' (*pavāraṇā*) in the presence of both the Saṅghas (Bhikkhunī and Bhikkhu Saṅghas) for the three things: viz. what was seen, what was heard, and what was suspected against her. (5) If a nun happens to commit a 'grievous offence' (*Saṅghādisesa)*, she should undergo a *Mānatta* lasting for a fortnight before both the Saṅghas. (6) When a *Sikkhamānā* (probationer) has trained herself in 'six rules' for full two years, she can then seek for *Upasampadā* from both the Saṅghas. (7) A nun must not abuse or revile a monk on any account. (8) Monks can alone admonish or exhort the nuns but never a nun can admonish or exhort a monk. *(Cv.* pp. 374-75).

The above rules were laid down by the Buddha when Ānanda advocated for the inclusion of the women-folk in the Saṅgha. The Buddha with much reluctance granted the admission of the women-folk in the Buddhist Order but with the conditions mentiond above. *(Ibid.* pp. 376-377).

On every Uposatha day the Bhikkhu Saṅgha admonishes the Bhikkhunī Saṅgha with these 'Eight Important Rules' before the *Uposatha* ceremony is held. This is known as *Bhikkhunī-Ovāda. (Ibid.* pp. 374-375; *Pāc.* pp. 78, 430.

Aṭṭhapadaka

It is a mode of darning by making small squares like the chess-board squares. (*Aṭṭhapadakacchannena pattamukhaṃ sibbituṃ. —SP.* Vol. III, p. 1198; Cf. *Vimativinodanīṭīkā* (M) Vol. II, p. 199). The Buddha allowed the monks to do so. *(Mv.* p. 313).

Aḍḍhakusi

Intermediate cross-seams in the Bhikkhu's robe. *(Mv.* p. 304; Cf. *Antarāntarā rassapattānaṃ nāma.—SP.* Vol. III, p. 1196).

Aḍḍhaduka ṃ

Keeping the chest-hair trimmed in a line. (*Udare lomarājiṭhapanaṃ.—SP.* Vol. III, p. 1293). The hair on the chest should not be removed by a monk; and so the trimming of it was also disallowed by the Buddha. (*Cv.* p. 224).

Aḍḍhapallaṅka

Sitting in a posture with one leg crossed. (*Ekaṃ pādaṃ ābhujitvā katapallaṅkaṃ.—SP.* Vol. III, p. 1388). Ordinarily the nuns are not allowed to sit in the cross-legged posture (*Pallaṅka*). But if a nun is sick or does not feel comfortable, she can sit in *Aḍḍhapallaṅka* posture. (*Cv.* p. 401).

Aḍḍhamaṇḍala

A Bhikkhu's robe is generally prepared by cutting a cloth into three, five, seven, nine or more (odd) pieces and then stitching them together.

Each such piece is sub-divided into two pieces, one small and the other big. The former is known as *Aḍḍhamaṇḍala* and the latter as *Maṇḍala.* (*SP.* Vol. III, p. 1196; Cf. *Mv.* p. 304).

Aḍḍayoga

A kind of lodging for the Buddhist Order. It is a kind of building having its roof sloped to one side or both but without a wall on any side. Its shape is compared with the crooked wing of the *Garuḍa* bird. (*Supaṇṇavaṅkageham.—SP.* Vol. III, 1298).

It was allowed by the Buddha as one of the *Senāsanas* for the monks, the others being the *Vihāra, Pāsāda, Hammiya* and *Guhā.* (*Cv.* p. 239).

Atiritta (—Bhojana)

The leavings or the remains of a meal. A '*Pavārita* Bhikkhu' (i.e. one who has declared to have taken full meal) can eat this food if it is declared so by another monk, but under certain conditions. The conditions are: (i) The food is 'fit' for a monk (*Kappiyakatam*); (ii) the food is 'accepted' one (*Paṭiggahitaṃ*); (iii) the accepted food is lifted up (*Uccārikataṃ*); (iv) the monk offering the 'remains' and the monk accepting it are at a distance of 2½ hands from each other (*Hatthapāse ṭhito*). 'Fresh' or *Anatiritta* food is not allowed to a '*Pavārita* Bhikkhu' (as he has already declared to have taken his meal). If a monk takes up an *Anatiritta* food ('Fresh' food), he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 35; *Pāc.* p. 116; *Pm.* (B), p. 13).

Atirekacīvara

An 'extra robe'; i.e. a robe which has neither been 'resolved' nor 'assigned' for use (*Anadhiṭṭhitaṃ avikappitaṃ*). If a monk receives an 'extra robe', he cannot keep it for more than ten days. If he keeps it longer than this, he commits an offence of *Nissaggiya Pācittiya.* (Bhikkhu Rule No. 1, Bhikkhunī Rule No. 13). For the expiation of this offence that extra robe should be abandoned in the presence of a Bhikkhu or a group of monks or Saṅgha. (*Pārā.* p. 288).

Atirekapatta

An 'extra bowl'; i.e. a bowl which has neither been 'resolved' nor 'assigned' for use (*Anadhiṭṭhito avikappito*). If a monk receives an 'extra bowl', he cannot keep it for more than ten days. If it is kept for a longer period than ten days as 'unresolved' or 'unassigned', he is liable to commit an offence of *Nissaggiya-Pācittiya*. (Rule No. 21; *Pārā.* p. 346). A Bhikkhunī cannot keep it even for one day. If she does so, she commits an offence of *Nissaggiya Pācittiya*. (Rule No. 1; *Pāc.* p. 330).

Attādāna

To present his own 'case' (*Adhikaraṇa*) before the Saṅgha by himself so that the Saṅgha may remain 'clean' and the *Pātimokkha* may be recited. It is known as *Attādāna*. (*Sāsanaṃ sodhetukāmo bhikkhu yaṃ adhikaraṇaṃ attanā ādiyati taṃ attādānaṃ vuccati.—SP.* Vol. III, 1378). The Buddha has laid down that under the following circumstances a Bhikkhu can present his 'case' before the Saṅgha by himself: (i) He knows the proper time to present his 'case' before the Saṅgha. (ii) He is definite that the 'case' actually exists. (iii) He knows that the 'case' when presented will be of some use. (iv) He possesses the idea that his fellow-Bhikkhus would take the right stand in accordance with the Dhamma and Vinaya. (v) He knows that if the 'case' is presented before the Saṅgha, there would not arise any 'dissension' or 'schism' in the Saṅgha. (*Cv.* pp. 367-68; Cf *Pari.* p. 334-35).

If a monk so presents his 'case' by himself before the Saṅgha, the recitation of the *Pātimokkha* may be postponed on this account. (*Ibid.*).

Athullavajjā Āpatti

Light offence. Same as *Lahukāpatti*. (*Athullavajjā ti lahukāpatti.—SP.* Vol. III, p. 1420; *Pari.* p. 211).

Adasaka Nisīdana

A spreading without fringe. It was one of the ten points which were pleaded by the Vajji monks as valid for the use of the monks. But in the Second Saṅgīti it was found improper for the use of the monks as it involved an offence of *Pācittiya.* (Rule No. 89; *Cv.* p. 430).

Adinnaṃ (I)

Anything not formally offered; i.e. a thing belonging to another person and which is not offered. (*Adinnaṃ nāma anisaṭṭhaṃ apariccattaṃ rakkhitaṃ gopitaṃ mamāyitaṃ parapariggahitakaṃ vuccati.—Pāc.* p. 57). If a monk or a nun takes anything not formally offered by the owner, he or she is liable to commit an offence of *Pārājika.* (Rule No. 2; *Pm.* (B), pp. 1, 27). If the value of the thing taken without permission or not formally offered is less than a *Pāda* (a kind of coin); i. e. trifling, it should not be regarded as *Adinnaṃ.* The thing taken must be, therefore, of some value, at least of a *Pāda* or more than a *Pāda.*

Adinnaṃ (II)

This word if applied in relation to food, refers to that food which has not been formally handed over (by a person other than a Bhikkhu). (*Adinnaṃ nāma apaṭiggahitakaṃ vuccati.—SP.* Vol. II, p. 864; *Pāc.* p. 126).

If a Bhikkhu or Bhikkhunī takes the food (even belonging to one's own) without being formally handed over by a person other than a Bhikkhu, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 40; Bhikkhunī Rule No. 122; *Pāc.* p. 126; *Pm.* (B), pp. 14 & 47).

Adinnādāna

Taking away a thing not given; i. e. stealing, robbing, cheating etc. It is the Second *Pārājika,* which if committed, the monk ceases to remain a monk and falls from monkhood for ever and is never eligible for re-ordination. (*Pārā.* p. 56). It is also mentioned that the value of the thing stolen must be at least worth a *Pāda* (a tiny coin of ancient India) or more. (*Ibid.* p. 58).

In the *Aṭṭhakathā* some 25 kinds of stealings are mentioned; and each may be regarded as *Pārājika,* if committed. (*SP.* Vol. I, pp. 298-303 ff.) (Also Cf. AVAHĀRA; viz. *Theyyāvahāra, Passayhāvahāra, Parikappāvahāra, Paṭicchannāvahāra, Kusāvahāra.—Pari.* p. 231).

Aduṭṭhullā—Āpatti

These five offences; viz. *Thullaccaya, Pācittiya, Dukkaṭa, Pāṭidesanīya* and *Dubbhāsita* are called *Aduṭṭhullā-āpatti.* (*SP.* Vol. III, pp. 1368, 1419). They are also known as *Lahukā-āpatti* or *Desanāgāminī-āpatti.* The other two offences namely, *Pārājika* and *Saṅghādisesa* are grouped under *Duṭṭhullā-āpatti* or *Garukā-āpatti* or *Adesanāgāminī-āpatti.* (*Ibid.*; Cf. *Pāc.* pp. 51,173).

Adesanāgāminī—Āpatti

An offence which cannot be redressed by confession; i. e. the *Pārājika* and *Saṅghādisesa.* It is the same as *Garukā-āpatti.* (*SP.* Vol. III, 1419; *Pari.* p. 211).

Adhikaraṇa

A 'legal question' or 'case' arising out of a 'dispute', or 'censure' or 'offence' or 'obligation'. Thus there are four kinds of 'legal questions': (1) Arising out of

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'dispute' (*Vivādādhikaraṇa*). (2) Arising out of 'censure' (*Anuvādādhikaraṇa*). (3) Arising out of 'offence' (*Āpattādhikaraṇa*). (4) Arising out of 'obligation' (*Kiccādhikaraṇa*).

The *Vivādādhikaraṇa* or legal question arising out of 'dispute' (*vivāda*) may be in relation to eighteen topics; viz. *Dhamma* or *Adhamma* (just or unjust); *Vinaya* or *Avinaya* (ecclesiastical or unecclesiastical); *Bhāsitaṃ* or *Abhāsitaṃ* (words of the Buddha or not); *Āciṇṇaṃ* or *Anāciṇṇaṃ* (practised or not practised); *Paññattaṃ* or *Apaññattaṃ* (laid down by the Buddha or not); *Āpatti* or *Anāpatti* (ecclesiastical offence or not); *Garukāpatti* or *Lahukāpatti* (grievous offence or light offence); *Sāvasesa-āpatti* or *Anavasesa-āpatti* (*Pārājikā* or non-*Pārājikā*); *Duṭṭhulla-āpatti* or *Aduṭṭhulla-āpatti* (whether the *Pārājikā* and the *Saṅghādisesa* or the others).

The 'legal question' arising out of 'censure' (*Anuvāda*) may occur on the the occasion when a monk has fallen away from the 'moral habits' (*Sīla vipatti*); or fallen away from 'good habits' (*Ācāra vipatti*); or fallen away from the 'right views' (*Diṭṭhi vipatti*); or fallen away from the 'right mode of livelihood' (*Ājīva vipatti*).

The 'legal question' arising out of ecclesiastical offences (*Āpattādhikaraṇa*) may be related to all kinds of offences whether grouped under 'five' (i.e. *Pārājika*, *Saṅghādisesa*, *Pācittiya*, *Pāṭidesanīya* and *Dukkaṭa*) or under 'seven' (i.e. the above five and *Thullaccaya* and *Dubbhāsita*).

The legal question arising out of 'obligation' (*Kiccādhikaraṇa*) may be related to any 'formal act' of the Saṅgha (*Kiccayatā* or *Karaṇīyatā*); or to a 'formal act' which needs intimation to the Saṅgha (*Apalokana-kamma*); or to the *Ñattikamma* (motion), *Ñattidutiya* or *Ñatticatuttha Kamma* (resolutions). (*Cv.* pp. 170-171; Cf. *Pari.* pp. 172, 226, 265).

The 'settlement' (*Samatha*) of these 'legal questions' may be done in seven ways; viz. *Sammukhavinaya* (verdict in presence), *Sativinaya* (verdict granted to an Arhanta monk for being vigilant), *Amūḷhavinaya* (granting special favour to an insane), *Tassapāpiyyasikā* (verdict on depravity to a sinful monk who has been committing offences one after another and not admitting them and thereby he has been declared as '*Pāpabhikkhu*' by the Saṅgha), *Yebhuyyasikā* (a verdict by the majority of righteous monks), *Paṭiññātakaraṇa* (decision by self-acknowledgement), *Tiṇavatthāraka* ('covering up' the dispute by 'way of covering up with grass' on the filth). (*Cv.* pp. 150-192).

Adhiṭṭhāna

'Resolve' in respect of a bowl or a robe to make it formally his 'own' before it is used. This may be done either by speech or by gesture. The monk must formally 'give up' (*paccuddharaṇa*) the old one before he makes the 'resolve' to use the new one. (*Mv.* p. 312; *Pari.* p. 215; Cf, *SP.* Vol. II, p. 715). Since a new robe or a new bowl cannot be kept for more than ten days by the monks (and one day by the nuns in the case of a new bowl) as it involves an offence of *Nissaggiya Pācittiya* (Rule No. 21 & Rule No. 1; *Pārā.* pp. 345-346; *Pm.* (B), pp. 9 & 34), the 'resolve' must be made within this period. In case a Bhikkhu or a Bhikkhunī does not wish to make a 'resolve' but wishes to retain a robe or a bowl for longer period, a *Vikappanā* ('assignment') should be made to formalise the retention. (*Pārā.* p. 346; *Mv.* p. 312; Cf. *SP.* Vol. II, p. 650).

For the *Vassikasāṭikā* an *Adhiṭṭhāna* should be made only for a period of four months of rains. Similarly in the case of the *Kaṇḍupaṭicchādi* it should be made till the disease is cured. (*Mv.* p. 312; Cf. *SP.* Vol. II, p. 650.)

The 'resolve' for the robe is called *Cīvara-adhiṭṭhāna* and that for the bowl is called *Patta-adhiṭṭhāna*. A 'resolve' in the case of a bowl or a robe is regarded as cancelled in the following circumstances (*Adhiṭṭhānavijahana*): (1) When the bowl or the robe is robbed; (2) donated; (3) taken away by some one; (4) when the monk disrobes; (5) when dead; (6) when formally given up; (7) when sex is changed; (8) when the monk commits an offence of *Pārājikā*; (9) when the bowl or the robe is worn out and the bowl has a big hole. (*Acchedadānagāhehi vibbhama-maraṇuddhatā. Liṅgasikkhāhi chiddena pattodhiṭṭhānamujjahati.* —*Khuddasikkhā* (M), p. 74; Cf. *SP.* Vol. II, pp. 651, 714-716).

Adhiṭṭhāna-Uposatha

Same as *Puggala-Uposatha*; i. e. if a monk is living alone, he is required to take up a 'resolve' as to hold the *Uposatha.* (*Mv.* p. 126; *Kv.* (M) pp. 93, 95). See : UPOSATHA.

Anatiritta (—Bhojana)

Food other than the 'remains' or 'leavings' of the meal (*Atiritta*); i.e. 'fresh'. (*Pari.*, p. 328). Also See ATIRITTA.

Anavajja-Paññatti

An enactment of an ecclesiastical rule which is related to the monks or nuns alone but not meant for the people at large. If such rules are infringed by a member of the Order, it is regarded as 'immoral'; but if committed by the general people, it is not a 'sin'. For instance, *Vikālabhojana* or taking up the meal in the afternoon is prohibited for the members of the Buddhist Order; but not for the general public. (Cf. *Anavajjapaññatti paṇṇattivajjā,* —*SP.* Vol. III, p. 1419; *Pari.* p. 211).

Anavasesa-Āpatti

The *Pārājikā* offence is called *Anavasesa-āpatti*. (*SP*. Vol. III, p. 1419). The remaining six offences; viz. *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkaṭa* and *Dubbhāsita* are grouped under *Sāvasesa-āpatti*. (*Ibid*.).

Anāmantacāro

If a Bhikkhu gets the *Kaṭhina-cīvara*, he receives a 'privilege' of going out without telling other follow-bhikkhus even if there stands an invitation or *Dāna* for him. This is known as *Anāmantacāro*. (*Mv*. p. 226; Cf. *SP*. Vol. III, p. 1172). Ordinarily, if a Bhikkhu who has not received the *Kaṭhina-cīvara* goes out without telling others, he is liable to commit an offence of *Pācittiya*. (Bhikkhu Rule No. 46; Bhikkhunī Rule No. 126; *Pāc*. p. 139; *Pm*. (B), pp. 14 & 48). This is one of the five 'privileges' which a Bhikkhu is entitled to have by receiving the *Kaṭhina*. The other 'privileges' are: He can remain without one of the three robes (*Asamādānacāro*); can take 'Group-meal' (*Gaṇabhojana*); can keep any number of *Cīvaras* whithout *Adhiṭṭhāna* or *Vikappanā* (*Yāvadatthacīvaraṃ*); and always gets a share from the *Cīvara* donated to the Saṅgha (*Yo ca tattha cīvaruppādo so nesaṃ bhavissati*). (*Mv*. p. 266).

Anārambha

'Suitability' of a land for the construction of a *Vihāra* or *Kuṭī*. The land is considered as 'suitable' for the construction of a *Vihāra* or a *Kuṭī* provided it is not the abode of ants, termites, rats, snakes, scorpions, centepedes, elephants, horses, lions, tigers, leopards, bears, hyenas, or any other wild animal or living creatures; or it is not a field of grains or vegetables; or it is not a slaughter-place, an execution block, a cemetery, a pleasure-grove; or it is not a king's property, or the elephant's stable, horse's stable; or it not a prison; or a tavern, slaughter house; or it is not a road, a cross-road, a public rest-house, a busy road. In case the land is found free from the above 'unsuitabilities' and is found fit, the Saṅgha then goes there to give the formal 'approval' for the construction of a *Vihāra* to a monk for himself (*Mahallaka-vihāra*) or a *Kuṭī*. If one constructs a *Vihāra* or *Kuṭī* without obtaining 'formal sanction' from the Saṅgha, he commits an offence of *Dukkaṭa*. (*Pārā*. pp. 220-223).

Anāvāsa

A place not particularly built for the monks; or which is not 'suitable' for the residence of the members of the Buddhist Order; i. e. a place other than *Vihāra*, *Aḍḍhayoga*, *Pāsāda*, *Hammiya* and *Guhā*. An *Anāvāsa* may be a *Cetiyaghara*, a *Bodhighara*, a *Samujjanī-aṭṭaka*, a *Dāruaṭṭaka*, a *Pānīyamāḷo*, a *Vaccakuṭī*, a *Dvārakoṭṭhaka* etc. (*SP*. Vol III, p. 1244). A monk is ordinarily required to stay in a *Vihāra* but not elsewhere. (*Cv*. pp. 239 ff., Cf. *Ibid*. pp. 68-69).

Aniyatā

A section in the Bhikkhu Pātimokkha consisting of two offences relating to the conduct of a Bhikkhu towards a woman. A Bhikkhu may be charged with an offence of *Pārājika, Saṅghādisesa* or *Pācittiya,* as the case may be. (*Pārā.* pp. 278-286; *Pm.* (B), pp. 5-6). The punishment, therefore, may vary from *Pārājika* to *Pacittiya* according to the circumstances and proofs. Since the nature of the offence is uncertion, this section of the Pātimokkha is called *Aniyatā Dhammā*, i.e. 'to be decided'. (*Na niyato Pārājikaṃ vā Saṅghādisesaṃ vā Pācittiyaṃ vā.—Pārā.* p. 282; Cf. *Kv.* (M), p. 150).

Anupasampanna

A person other than a fully ordained monk (Bhikkhu). An *Anupasampanna* may be a Sāmaṇera, a Sāmaṇerī, a Sikkhamānā or a lay-devotee. Such a person is not allowed to attend any Saṅgha-kamma nor a Bhikkhu is allowed to teach an *Anupasampanna* the Dhamma letter by letter; or to sleep with him for more than two or three nights; or to tell him about his supernatural attainments; or to report to him about the 'grievous offences' etc. (*Pāc.* pp. 27, 30, 41, 51).

Anukkhepa

A sort of compensation which a Bhikkhu has to pay when he gets a share of the robe of more value than others have got. The compensation may be paid in terms of anything 'suitable' for a monk. (*Mv.* p. 302; Cf. *SP.* Vol. III, p. 1193).

Anupaññatti

Later changes or additions made to the original enactment of the ecclesiastical rules are called *Anupaññatti.* (*Pārā.* pp. 27, 29 etc.; *Pari.* p. 4; Cf. *SP.* Vol. III, p. 1369; *Kv.* (M), p. 110).

The changes may be made in order to lay down additional rule concerning an offence (*Āpattikārā*); or to intensify the existing rule (*Āpatti upatthambhakārā*); or to make certain exemption from the original rule (*Anāpattikārā*). (*Kv.* (M), p. 113).

Anuppannapaññatti

An enactment of a rule (*Paññatti*) which is laid down even before the occasion has arisen for its formulation. This is applicable only in the case of the *Aṭṭhagarudhammā*, which were laid down by the Buddha for the nuns even before the Bhikkhunī Saṅgha had come into existence. (*Pari.* p. 4; Cf. *Anuppannapaññatti nāma anuppanne dose paññattā. Sā aṭṭhagarudhammavasena bhikkhunīnaṃ eva āgatā aññatra natthi.—SP.* Vol. III, p. 1369; *Kv.* (M), p. 110).

Anumatikappa

To regard as 'proper' to carry out a *Saṅghakamma* by an 'incomplete Saṅgha' in anticipation of obtaining the 'consent' of the rest of the monks when they arrive. It was one of the 'Ten Points' which the Vajji monks pleaded as proper. But, however, in the Second Saṅgīti, it was declared as improper since it involved an offence of *Dukkaṭa*. (*Cv.* p. 429; Cf. *Mv.* p. 331).

Anumodanavatta

Benediction given by the monks after having a meal at the house of a lay-devotee. It is a sort of thanks-giving to the donor. The Buddha has suggested that the eldest monk in the company (who took the meal) should give the benediction; but four or five immediate juniors should also remain with him, while others may leave the place after meal, if they so desire. (*Cv.* pp. 316-17).

Anuvāta

A supplementary stitching of the robe length-wise is known as *Anuvāta*. (*Piṭṭhianuvātāropaṇamattena.—SP.* Vol. III, p. 1176; Cf. *Vimativinodanīṭīkā* Vol. II, p. 193). The Buddha has allowed the monks to do so. (*Mv.* p. 312; *Cv.* p. 205).

Anuvādādhikaraṇa

A 'legal question' arising out of 'censure' (*anuvāda*) against a monk, who has 'fallen away' from 'moral conduct' (*Sīlavipatti*); or 'fallen away' from 'good habits' (*Ācāravipatti*); or 'fallen away' from 'right view' (*Diṭṭhivipatti*); or 'fallen away' from 'right livelihood' (*Ājīvavipatti*). And whatever is there about the 'censure' (*anuvāda*); or fault finding (*anulapanā*); or talking about (*anubhaṇanā*); or bickering (*anusampavaṅkatā*); or inciting (*abbhussahanatā*); or instigating (*anubalappadānaṃ*) against any monk are included in the *Anuvādādhikaraṇa*. (*Cv.* p. 171).

This 'legal question' may be settled in four ways; viz. (i) Verdict in presence (*Sammukhavinaya*); (ii) Verdict on 'innocence' of an Arahanta monk (*Sativinaya*); (iii) Verdict on insanity (*Amūḷhavinaya*) and (iv) Verdict on special kind of depravity (*Tassapāpiyyasikā*) (against a monk who had been committing offences again and again and refusing to admit and hence had been declared as a *Pāpabhikkhu* by the Saṅgha). (*Cv.* pp. 184 ff.).

Anuvijjaka

An 'examiner Bhikkhu' (a *Vinayadhara*) who has been appointed to cross-examine the 'alleged monk' (*Cudita-Bhikkhu*) and also to the monk who brings the case before the Saṅgha (*Codaka-bhikkhu*). This cross-examination is done before the Saṅgha. A monk is selected by the Saṅgha for this purpose. This monk must be just and act according to the 'words of the Buddha' and the 'discipline' laid down by Him for the disposal of a 'case'. (*Pari.* pp. 283, 285, 289-290, 300-301; Cf. *SP.* Vol. III, pp. 1471-1472).

Anuvivaṭṭa

The two sections of the Bhikkhu's robe on the either side of the middle section (*Vivaṭṭa*). (*Mv.* p. 304; cf. *Tassa ubhesu passesu dve Khandhāni.—SP.* Vol. III, p. 1196).

Antaravāsaka

It is one of three *Cīvaras* or robes (others two are *Saṅghāṭī* and *Uttarāsaṅga*) of a Bhikkhu as prescribed by the Buddha. (*Mv.* p. 305). It is the lower garment, something like a sarong which is fastened round by a belt (*Kāyabandhana*).

The *Antaravāsaka* must be of single layer if made of new cloth (*Ekacciyaṃ*). (*Ibid.* p. 305). If the meterial is old, there may be two layers; and if the material is rag, there may be as many layers as suit the purpose. (*Khuddasikkhā*, Gāthā Nos. 52, 53).

The size of an *Antaravāsaka*, as mentioned in the *Khuddasikkhā*, is four full-stretched arms and one close-fisted arm in length and in breadth it may be two or two and a half arms. (*Anataravāsako vāpi dīghaso muṭṭhipañcako. Aḍḍhatiyo dvihattho vā tiriyantena vaṭṭati. Gāthā* No. 46). In no case the *Antaravāsaka* should be more than or equal to that of Buddha's robe; otherwise an offence of *Pācittiya* is committed. (Rule Nos. 93 & 166; *Pāc.* pp. 230-31; *Pari.* p. 16; *Pm.* (B), pp. 19 & 52). On certain occasions, as laid down by the Buddha, a monk may remain without an *Anataravāsaka* (of course, by putting on *Saṅghāṭī* or *Uttarāsaṅga*). The occasions may be when a monk is sick; or it is 'rainy season'; or when crossing a river; or if the Vihāra is safe and well protected; or when he has been exempted on account of *Kaṭhina*. (*Gilāno vā hoti, vassikasaṅketaṃ vā hoti, atthatakaṭhinaṃ vā hoti.—Mv.* p.314).

The *Antaravāsaka* must be dyed in the *Kasāya* colour, the dye recommended for the robes of the monks. (*Ibid.* pp. 303, 321).

Antarāya

The 'danger' or 'hindrance' for holding ecclesiastical functions, such as *Uposatha* or *Pavāraṇā*. The *Antarāyas* mentioned in the Vinaya Texts are the following: *Rājantarāya* (danger from the king), *Corantarāya* (danger from the thieves), *Udakantarāya* (danger from water), *Agyantarāya* (danger from fire), *Manussantarāya* (danger from human beings), *Amanussantarāya* (danger from non-human beings), *Vāḷantarāya* (danger from wild animals), *Sarīsapantarāya* (danger from the reptiles), *Jīvitantarāya* (danger on account of death or severe illness or enemy's attempt to take life) and *Brahmacariyantarāya* (danger from being fallen away from the moral conduct (*Sīla*) under certain compulsion). (*Mv.* pp. 114-115, 189; *Cv.* p. 365; Cf. *SP.* Vol. III, p. 1115).

Antarāyika

'Hindrances' or 'impediments' in the attainment of 'higher life' or heaven or 'emancipation'. Such hindrances are of five kinds: (i) *Kammantarāyika* (i.e. hindrances on account of committing five heinous acts; viz. murder of father, mother, Arahanta, shedding the blood of the Buddha, seducing the Bhikkhunīs); (ii) *Kilesantarāyika* (by holding a wrong view firmly); (iii) *Vipākantarāyika* (by birth such as eunuch or hermophrodite or born in an animal world on account of previous *Kammas*); (iv) *Upavādantarāyika* (by deprecating the *Ariya-puggalas*); (v) *Āṇāvītikkamantarāyika* (by committing the 'offences' deliberately). (*Pāc.* pp. 182-83; Cf. *Bhikkhu Pācittiya* Rule No. 70; *Bhikkhunī Pācittiya* Rule No. 146; *Pm.* (B), pp. 17 & 49; *SP.* Vol. II, pp. 894-896; *Kv.* (M) p. 248).

For the *Upasampadā* as many as 13 'hindrances' are mentioned relating to Bhikkhus and 24 'hindrances' relating to the Bhikkhunīs. On the occasion of *Upasampadā* the person is asked about these 13 *Antarāyikas*. And when he is found free from them, then only the *Upasampadā* is conferred upon him. In order to find out the 'hindrances' in him he is asked thus : "Do you suffer from any of the five diseases; viz. leprosy, boil, eczema, consumption, epilepsy (*Kuṭṭho, gaṇḍo, kilāso, soso, apamāro*) ? Are you a human being ? Are you a man ? Are you not a slave ? Are you free from debt ? Are you not a king's soldier ? Have you obtained permission from your parents ? Have you attained full twenty years of age ? Have you got your alm's bowl and robes ?" (*Mv.* p. 97). In the case of Bhikkhunīs most of these are common. (*Cv.* pp. 392-393).

Antimavatthu-Ajjhāpanaka Bhikkhu

A monk who has committed the *Pārājika* offence. As soon as a monk commits the *Pārājika* offence he ceases to be a monk then and there; and also his re-ordination is not possible since this offence is the most heinous type and no 'expiation' is provided for it. (*Kv.* (M), p. 104). Such a person is regarded as a 'prohibited person' (*Vajjanīya puggala*) and so no *Saṅgh-kamma* can be held in his presence. If anybody performs any *Saṅgha-kamma* in his presence, he commits the offence of *Dukkaṭa*. (*Mv.* pp. 122, 141, 170, 321; *Cv.* p. 296).

Antevāsika or Antevāsī

A pupil under an Ācariya. When the Upajjhāya of an 'ordained monk' is 'lost', he is then required to take up the *Nissaya* (guidance or tutelage) under an Ācariya. The monk is then known as the *Antevāsika* or *Antevāsī* of the Ācariya.

When he was under the 'guidence 'of his Upajjhāya, he was then known as *Saddhivihārika.* It is laid down that an ordained monk must remain as an *Antevāsika* till he completes his five years after his *Upasampadā.* (*Mv.* 83; the same is the case with the *Saddhivihārika* also). He may remain under the tutelage for a further period or even for his whole life if he is unable to accomplish himself to live without the 'guidence' of an Ācariya. (*Ibid*). The *Antevāsika* receives training in the Dhamma and Vinaya under the Ācariya.

The procedure for taking up an Ācariya is simple. The desirous Bhikkhu goes to an elderly monk and salutes him sitting cross-legged and utters thus for three times : "Please become my Ācariya; I wish to live under your guidance". (*Ekaṃsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo : "Ācariyo me bhante hohi āyasmato nissāya vacchāmi ... ."*). (*Ibid.* p. 58). If the Ācariya assents to his proposal by speech or by gesture or by both, he is accepted as an *Antevāsika.* A Bhikkhu who has completed ten years after his *Upasampadā* and is 'able' and 'competent', is only entitled to accept an *Antevāsika.* (*Ibid.* p. 67).

The relation between the *Antevāsika* and the Ācariya is like that of the son and father. It is enjoined by the Buddha that the *Antevāsika* must behave with the Ācariya properly and treat him as his father. (*Antevāsiko ācariyaṃ pitucittaṃ upaṭṭhapessati.—Ibid.* p. 58). The duties of an *Antevāsika* are exactly the same as those of a *Saddhivihārika* towards his Upajjhāya. (*Ibid.* pp. 42-47; *Cv.* pp. 328-332).

The *Antevāsika* is expected to do all kinds of services to his Ācariya. For instance, the *Antevāsika* should provide him with a tooth-stick, water, *Yāgu*, keep his robes and alms-bowl, arrange his seat, chair etc. properly, wash his robes, go with him to the village if he so desires, keep always behind him while walking with him and the like. If the Ācariya falls ill, the *Antevāsika* must attend him till he is recovered. In case the Ācariya develops antipathy to the Dhamma, the *Antevāsika* must make every effort to dispel it from him. For this purpose he may arrange a *Dhammakathā* (religious discourse). If the Ācariya happens to commit some grievous offence; or the Saṅgha has to meet to pronounce ordeals against him, it is the duty of the *Antevāsika* to make every possible endeavour to make him appear before the Saṅgha so that the Ācariya may expiate himself from the offence.

The *Antevāsika* should take permission from the Ācariya in almost all matters. For instance, without his permission he should not give nor take a bowl or robe from others. He should neither shave nor get himself shaved by others without the permission of the Ācariya; nor should he do any service to others; nor should he go round behind any other monk (*Pacchāsamaṇa*); nor should he take a monk who goes behind him; nor should he bring alms for others; nor should he cause others to bring for himself. Without the Ācariya's permission he should not go to a village or to the funeral ground or to a journey. (*Mv.* pp. 58-62; *Cv.* pp. 336-340).

In case an *Antevāsika* does not behave properly with his Ācariya, he is liable to be 'expelled' by the latter (*Paṇāmanā*). If he commits any thing wrong, he must beg pardon, otherwise the offence of *Dukkaṭa* is committed by him. (*Mv.* pp. 65-67).

When an Ācariya is 'lost', the *Antevāsika* should look out for another Ācariya. Under the following circumstances an Ācariya is regarded as 'lost' : When the Ācariya goes away; or disrobes; or dies; or changes his religion; or the *Antevāsika* is 'united' with his Upajjhāya. (*Chayimā, bhikkhave, nissayapaṭipassaddhiyo ācariyamhā—ācariyo pakkanto vā hoti, vibbhanto vā, kālaṅkato vā, pakkhasaṅkanto vā āṇatti eva pañcamī, upajjhāyena vā samodhānagato hoti.—Ibid.* p. 67).

The term *Antevāsika* is explained in the *Abhidhānappadīpikā-ṭīkā* thus: *Ācariyassa ante samīpe vasanasīlo ti antevāsī* (Gāthā No. 408); i. e. one who resides with the Ācariya is the *Antevāsī*.

Antevāsika-Vatta

The duties of an Ācariya (teacher) towards his Antevāsika (pupil). It is enjoined by the Buddha that the Ācariya should treat his Antevāsika as his own son and should help him in every respect. (For details see: *Mv.* pp. 62-65; *Cv.* pp. 341-345). Also see : ĀCARIYA and ANTEVĀSIKA.

Antopakkaṃ (Piṇḍaṃ)

A food cooked inside the Vihāra or room (other than on *Kappiyabhūmi*) is known as *Antopakkaṃ-piṇḍaṃ.* It is not sanctioned for the monks. If a monk eats such a food, he commits an offence of *Dukkaṭa*. (*Mv.* p. 253). Also See : KAPPIYABHŪMI.

Antovutthaṃ (Piṇḍaṃ)

Any food or food-material, which is not formally allowed by the Saṅgha, stored inside the Vihāra or in the room (other than the *Kappiyabhūmi*) is known as *Antovutthaṃ-piṇḍaṃ.* This was not allowed by the Buddha and if any monk stored any food or food-material and utilised it, he was liable to commit the offence of *Dukkaṭa*. (*Mv.* p. 253). See : KAPPIYABHŪMI.

Andha

A born-blind or a blind person. Such a person should not be ordained. If one ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but those who took part in his ordination ceremony including the Upajjhāya and Ācariya are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Andhabadhira

A person who is blind and deaf. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but all those who took part in his ordination ceremony including the Upajjhāya and Ācariya are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Andhamūga

A person who is blind and dumb. Such a person should not be ordained. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but all those who took part in his ordination ceremony including the Upajjhāya and Ācariya are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Andhamūgabadhira

A person who is blind, dumb and deaf. Such a person should not be ordained. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but all those who took part in his ordination ceremony including his Upajjhāya and Ācariya are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Anvādhikaṃ

If a monk does not have sufficient cloth to make robe from it, the Buddha has allowed him to stitch an additional strip of cloth for making a proper robe. This additional cloth is known as *Anvādhikaṃ.* (*Mv.* p. 313; Cf. *Āgantuka-paṭṭaṃ pi dātuṃ. Idaṃ pana appahonake āropetabbaṃ. Sace pahoti āgantukapaṭṭaṃ na vaṭṭati chinditabbaṃ.*—*SP.* Vol. III, p. 1198).

Apaṭicchanna-Mānatta

See : ABBHĀNA.

Apaṭicchanna-Mānatta

See: MĀNATTA.

Apalokanakamma

A kind of ecclesiastical action in which a formal intimation is given to the following matters; viz. *Osāraṇā* (Calling back), *Nissāraṇā* (Expulsion), *Bhaṇḍukamma* (Shaving before the *Pabbajjā*), *Brahmadaṇḍa* (Social boycott by the Saṅgha) and *Kammalakkhaṇa* (Other matters of such characteristics). (*Pari*. p. 390; Cf. *SP*. Vol. III, pp. 1521-1529; *Kv*. (M) p. 256). Such a formal information is announced three times by a monk before the Saṅgha. (e.g. see *Bhaṇḍukaṃma.—Mv*. p. 76).

Apasssenaphalaka

A bolster-slab for the purpose of leaning against the wall. The Buddha allowed the monks to have a slab when he noticed the walls being soiled. While allowing its use the Buddha also instructed that a cloth should be wrapped, up and down round the edges of the slab in order to protect the floor and the wall from scratches. (*Cv*. p. 272).

Apesi

A gate in an *Ārāma*, made of wood and thorns in order to protect from the cattle, is called *Apesi*. (*Cv*. p. 248; Cf. *Dīghadārumhi khāṇuke pavesetvā kaṇṭakasākhāhi vinandhitvā kataṃ dvārathakanakaṃ.—SP*. Vol. III, p. 1303).

Appaṭikamma-Āpatti

An offence which cannot be redressed; i.e. the *Pārājikā*. It is the same as *Anavasesāpatti*. (*Pari*. p. 211; Cf. *SP*. Vol. III, p. 1418).

Appamattakavissajjaka(—Bhikkhu)

A Bhikkhu, who is selected by the Saṅgha to distribute the triflings and such other things like needle, knife, sandles etc. received by the Saṅgha, is known as *Appamattakavissajjaka*. An ‘able’ monk is selected by holding the *Ñattidutiyakamma* for the purpose. (*Cv*. p. 274).

Abaddha-Sīmā

A *Sīmā* or ‘limit’ for ecclesiastical purposes, for which no demarcation or ‘sign’ (*Nimitta*) is possible and no *Ñattidutiyakamma* is required, is known as *Abaddhasīmā*. This *Sīmā* comes into existence by itself whenever the Saṅgha assembles for holding *Uposatha* or any other *Saṅgha Kamma*. The following three *Sīmās*; viz. *Gāma-sīmā*, *Sattabbhantara-sīmā* and *Udakukkhepa-sīmā* are regarded as *Abaddhasīmā*. (*Mv*. p. 113; *SP*. Vol III, pp 1108-1113; *Kv*. (M), pp. 90-91). See also SĪMĀ.

Abbhāna

It is a formal ‘calling back’ of a monk who has scrupulously observed the *Mānatta* for six nights, either in continuation with the *Parivāsa* or without *Parivāsa*,

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which he had to observe for committing the *Saṅghādisesa* offence. If the *Abbhāna* is related to that *Mānatta* which is in continuation with the *Parivāsa*, it is known as *Paṭicchanna-Abbhāna* because in this case the *Parivāsa* presupposes the concealing of the *Saṅghādisesa* for some time. The other is the *Apaṭicchanna-Abbhāna* related to the *Mānatta* only (without a *Parivāsa*), which had been pronounced by the Saṅgha for committing a *Saṅghādisesa* not concealed for any time. (*Cv.* pp. 87 & 91).

The monk, who has completed the *Mānatta*, approaches the Saṅgha with the request to 'call him back' (*Abbhāna*). The Saṅgha then holds a *Ñatticatutthakamma* for the purpose. (*Ibid.* pp. 87-89; 91-92). In the *Abbhānakamma* the minimum number of monks in the Saṅgha should be not less than twenty 'clean' monks. If it is performed with less than twenty 'clean' monks, the Saṅgha commits the offence of *Dukkaṭa*. Those monks who have been condemned of *Parivāsa* or *Mānatta* or not yet have been 'called back' are still 'unclean' monks and hence they cannot be included in this number; but they may be present in the Assembly if the number is already twenty. (*Ibid.* pp. 71, 74, 77, 78).

Abbhānāraha (Bhikkhu)

A monk, who has completed the observance of *Mānatta* along with the *Parivāsa* or without *Parivāsa* (as the case may be) and thereby has made himself eligible for being 'called back' by the Saṅgha, is called the *Abbhānāraha-Bhikkhu*. As long as the Saṅgha does not formally approve of his penances and does not formally 'call him back', the monk is still 'unclean' and so he is required to observe all the restrictions of *Mānatta*, except that he need not inform about his 'uncleanliness' everyday to the members of the Saṅgha. (*Cv.* pp. 81-84, 87, 91). During this period if the monk happens to commit a *Saṅghādisesa* offence, he has to start the *Parivāsa* afresh (*Abbhānārahamūlāyapaṭikassanā*). (*Ibid.* pp. 97-98).

Amathitakappa

To regard the drinking of that (*anatiritta*) milk, which has passed the stage of milk but has not yet turned into curd, as 'proper' for a *Pavārita* (satisfied or eaten up) monk. The Vajji monks pleaded that milk as 'proper' for the monks. But in the Second Buddhist Council held at Vesāli it was declared as improper for the monks, as it involved an offence of *Pācittiya*. (Rule No. 35; *Cv.* p. 429).

Amūḷhavinaya

A kind of procedure for the settlement of a 'case' which has arisen on account of the insanity of a monk who might have committed some offences while insane. It is in fact a sort of formal recognition by the Saṅgha of the insanity of a monk and hence to ignore any offence if committed by that monk. No ecclesiatical action is, therefore, necessary against him.

For this purpose the Saṅgha holds a *Ñatticatutthakamma* and the mad monk is asked to be present before the Saṅgha. The Saṅgha then declares him mad. The formal declaration by the Saṅgha is regarded as legal and just (*Dhammikaṃ*) only if the monk was actually mad and he did not remember any of the offences committed by him and also that he behaved truly like a mad person. The procedure involves the following three conditions; viz. (i) The Bhikkhu was actually insane; (ii) Some Bhikkhus actually accuse him of some previous offences committed by him; (iii) The Bhikkhu himseslf requests the Saṅgha for such a 'settlement'. (*Cv.* pp. 159-162).

When this matter is once discussed and a verdict to this effect is passed, no monk is entitled to reopen the matter again. If one attempts to do so, he is liable to commit an offence of *Pācittiya.* (Rule No. 63; *Ukkoṭanake pācittiyaṃ.—Ibid.* p. 187; *Pāc.* p. 171).

This settlement of the 'case' comes under the *Anuvādādhikaraṇa.* (*Ibid.*).

Ambapāna

A sweet-drink of mango-juice. It is one of the eight kinds of sweet-drinks (*Pānāni*) allowed by the Buddha for the monks. (*Mv.* p. 260). It is regarded as *Yāmakālika* and so it may be taken even in the afternoon or even in the night. (Cf. *SP.* Vol. III, pp. 1166-1167).

Arahantaghātaka

A murderer of an Arahanta. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* In case such a person has already got his ordination, it should be cancelled. (*Mv.* pp. 91-92).

Alajjī

A shameless or unconscientious person who commits the offence deliberately and endeavours to conceal it. Such a person may be led away by anger (*Dosa*), stupidity (*Moha*), favour (*Chanda*) or by fear (*Bhaya*). (Cf. *Sañcicca āpattiṃ āpajjati, āpattiṃ parigūhati. Agatigamanaṃ ca gacchati, ediso vuccati alajjī puggalo.* —*Pari.* p. 281).

Aḷacchinna

A person whose toes or thumbs are cut. (*Yassa catūsu aṅguṭṭhakesu.........eko vā bahū vā aṅguṭṭhakā chinnā honti.—SP.* Vol. III, p. 1081). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this should not be cancelled; but his Upajjhāya and Ācariya and those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Avakkārapātī

A pot used for keeping extra food, a dust-bin. (*Atirekapiṇḍapātaṭhapaṇakaṃ ekaṃ bhājanaṃ.—Vimativinodanīṭīkā* (M) Vol. II, p. 180). (*Mv.* p. 165).

Avandiya

A person not worthy of reverence. There are ten kinds of such persons to whom a monk need not pay his homage or reverence. These are : (1) One who is younger in age (by *Upasampadā*); (2) An elderly 'unrighteous' (*adhammiko*) monk belonging to a different residence; (3) An unordained person (*Anupasampanna*); (4) A lady (even an elderly nun); (5) A eunuch; (6) A *Pārivāsika* Bhikkhu; (7) A *Mūlāyapaṭikassanāraha* Bhikkhu; (8) A *Mānattāraha* Bhikkhu; (9) A *Mānattacārika* Bhikkhu; (10) An *Abbhānāraha* Bhikkhu. An elderly monk, an elderly 'righteous' monk even of a different residence and the Buddha are always to be revered (*Vandiya*). (*Cv.* p. 257).

A monk becomes an *Avandiya* if he is indiscreet in his behaviour with the nuns. For such a monk the Bhikkhunī Saṅgha holds a *Daṇḍa-kamma* and declares him *Avandiya*. (*Ibid.* p. 382; Cf. *Pari.* pp. 342, 360-61).

Avalekhanakaṭṭha

A scrapping brush used in the latrine. This was recommended by the Buddha for the monks. (*Cv.* p. 231).

Avalekhanapiṭhara

A stand or pot for keeping the *Avalekhanakaṭṭha* (the latrine scrapper). The Buddha recommended it to be kept in the latrine. (*Cv.* p. 231; Cf. *Avalekhanakaṭṭhānaṃ ṭhapanabhājanaviseso.—Vimativinodanīṭīkā* (M) Vol. II, p. 236).

Avahāra

Taking away something which is not given. Same as ADINNĀDĀNA. (*Pārā.* p. 58; also Cf. *Pari.* p. 231; *SP.* Vol. I, pp. 298 ff.).

Avippavāsasīmā

The 'limit' or 'boundary' of the 'residences' of the Bhikkhus. The Bhikkhus are allowed to keep away with one of their three *Cīvaras* in any of the Vihāras within this *Sīmā*. By doing this no monk commits the offence of *Nissaggiyapācittiya*. For this purpose, the Saṅgha holds a *Ñattidutiyakamma*. It is more or less the *Samānasaṃvāsasīmā*, which has been agreed upon by the Saṅgha for the purpose of *Uposatha* and other ecclesiastical matters. Later, the same *Sīmā* is declared as the 'boundary' in which the monks can live by putting away one of their three robes for which no offence is committed. In fact, both the 'declarations' are made one after another. (*Mv.* pp. 111-112).

Avissajjiya

Five groups of articles of the Vihāra, belonging to the Saṅgha as a whole can never be 'given away' either by the Saṅgha or by a group of monks or by an individual monk are known as *Avissajjiya.* If anyone 'gives away', he is liable to commit the offence of *Thullaccaya.* The five groups of articles are : (i) Ārāma and its land; (ii) Vihāra and its land; (iii) Couch (*Mañca*), chair (*Pīṭha*), bolster (*Bhisi*), pillow (*Bimbohana*); (iv) Iron or copper pots such as pitcher (*Lohakumbhī*), iron pots (*Lohabhāṇaka*), iron jar (*Lohavāraka*), iron or copper cooking utensils (*Lohakaṭāha*), hatchet (*Vāsī*), large axe (*Parasu*), axe (*Kuṭhārī*), hoe (*Kuddāla*) and chisel (*Nikhādana*); (v) creeper, bamboo, *Muñja*, *Babbaja* grass, earth, wood material for furniture or for building purposes, earth material. (*Cv.* p. 266). These articles are also regarded as '*Avebhaṅgiya*', i e, not to be 'divided'. (*Ibid.* pp. 267-268).

Avebhaṅgiya

Five groups of articles of the Vihāra, belonging to the Saṅgha as a whole can never be 'divided' either by the Saṅgha or by a group of monks or by an individual monk. If one does so, he is liable to commit the offence of *Thullaccaya.* The articles are the same as *Avissajjiya.* (*Cv.* pp. 267-68). See : AVISSAJJIYA.

Asamādānacāro

When a Bhikkhu gets the *Kaṭhina*, he is then endowed with thep rivilege (*Ānisaṃsa*) of remaining without one of the three *Cīvaras.* It is known as *Asamādānacāro.* (*Mv.* p. 266; Cf. SP. Vol. III, p. 1172). Ordinarily if one does so, he is liable to commit the offence of *Nissaggiya-Pācittiya.* (Bhikkhu Rule No. 2, Bhikkhunī Rule No. 14; *Pm.* (B), pp. 6 & 35). It is one of the five privileges which a monk is entitled to by virtue of receiving the *Kaṭhina.* The other privileges are : He can go out without telling others even if there is a general invitation (*Anāmantacāro*), can take a 'group meal' (*Gaṇabhojana*), can keep any number of robes without *Adhiṭṭhāna* or *Vikappanā* (*Yāvadatthacīvaraṃ*) and is entitled to get a share from the *Cīvara* donated to the Saṅgha (*Yo ca tattha cīvaruppādo so nesaṃ bhavissati*). (*Mv.* p. 266).

Asamānāsanika

On account of disparity of age (according to *Upasampadā*) of more than three years, a monk cannot sit on the same bed or chair with another monk who is older than him. This is known as *Asamānāsanika.* Generally it is applicable to small seats where only one person can sit or sleep. But in the case of large seats there is no such restriction and monks can sit there together, except with a eunuch, a woman or with a hermaphrodite. (*Cv.* p. 264).

Asādhāraṇapaññatti

Enactment of ecclesiastical rules for the Bhikkhus and Bhikkhunīs separately. (Cf. *Suddha bhikkhūnameva hi suddhabhikkhūnīṃ vā paññattaṃ sikkhāpadaṃ asādhāraṇapaññatti nāma.—SP*, Vol. III, p. 1396; Cf. *Pari.* p. 4). Enactment of common rules is called *Sādhāraṇapaññatti.*

Assattharaṇa

A cloth spread on the horse-back. It was regarded as *Uccāsayanamahāsayana* and so it was not allowed for the use of the Buddhist Order. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It may be used for sitting but not for sleeping even if it belonged to a layman. (*Cv.* p. 258).

Ā

Āgantukavatta

The duties of a new-comer (monk) in the Vihāra. Certain rules have been laid down by the Buddha for the monks visiting another Vihāra. For instance, he should put off his sandals, close umbrella before entering into the premises of the Vihāra. He should look out for the resident monks and approach them and sit there at a proper place. He should then find out the place for water and wash his feet and drink it if he so desires. He should then respectfully pay his salutations to the elderly monks. After getting his seat in the Vihāra, he should arrange everything there neat and tidy. He should observe all such courtesies as to be found essential there. (For details see *Cv.* pp. 311-314).

Ācamanakumbhī

A water pitcher kept in the *Vaccakuṭī* (privy) for rinsing purposes. (*Cv.* p. 232). It must be filled with water and covered. (*Ibid.* pp. 232, 327).

Ācamanapādukā

A foot-stand or foot-stool fixed in the privy for the purpose of rinsing. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 210; *Cv.* p. 232).

Ācamanasarāvaka

A cup used for taking out the water from the *Ācamanakumbhī* for rinsing in the *Vaccakuṭī* (privy). (*Cv.* p. 232). No water should be left in the *Ācamanasarāvaka* after rinsing. (*Na ācamanasarāvake udakaṃ sesetabbaṃ.—Ibid.* p. 327).

4

Ācarinī

The feminine gender of *Ācariya*. (*Pāc.* p. 303).

Ācariya

A 'teacher' or 'guide' of a monk. An Ācariya is 'taken up' when the *Upajjhāya* of an ordained monk is 'lost' either by going away, or by disrobing, or by death, or by going over to another sect, or by commanding the disciple an 'expulsion'. (*Mv.* pp. 57-58). It was enjoined by the Buddha that a monk must live under the 'guardianship' of an *Upajjhāya*; but when the *Upajjhāya* is 'lost', the monk should live under an Ācariya at least for a period of five years after his *Upasampadā*. (*Ibid.* pp. 83, 85). The period may be extended even for the whole life, if the trainee monk does not accomplish himself so well as to live without 'guidance'. (*Ibid.* p. 83). In fact the Ācariya is the religious guardian next to *Upajjhāya* when the latter is 'lost'. The act of 'taking up' the 'guidance' or 'tutelage' under an Ācariya is known as *Nissaya.* (*Ibid.* p. 58). A Bhikkhu, who has completed ten years since his *Upasampadā* and is 'able' and 'competent' (*Byatto paṭibalo*), is entitled to become the Ācariya of a monk and may allow him to live as his *Antevāsika*. (*Anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayaṃ dātuṃ ti.—Ibid.* p. 67).

The procedure for 'taking up' the *Nissaya* or 'guidance' under an Ācarya is simple. The desirous monk approaches an elderly monk and salutes him squatting on the ground and utters three times thus : "Please become my Ācariya. I (wish) to live under your guidance". (*Ekaṃsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo—'Ācariyo me, bhante, hohi ......Āyasmato nissāya vacchāmi'.—Ibid.* p. 58). The proposal is taken to be granted if he assents to it by speech or by gesture or by both.

It is enjoined by the Buddha that the Ācariya should treat his *Antevāsika* as his son; and the *Antevāsika* should treat him as his father. (*Ācariyo, bhikkhave, antevāsikamhi puttacittaṃ upaṭṭhapessati, antevāsiko ācariyamhi pitucittaṃ upaṭṭhapessati. —Ibid.* p. 58). It is the duty of the Ācariya to preach him the *Dhamma* and train him in the *Vinaya* and arrange for his requisites such as bowl, robe etc., if he needs them. If the *Antevāsika* falls ill, it is the duty of the Ācariya to do every thing possible and serve him till he is recovered. For instance, if the *Antevāsika* is ill, the Ācariya should offer him tooth-stick, water, wash his robes, offer him medicine, food, arrange his bed etc. The Ācariya must take special care if the *Antevāsika* is found to have developed antipathy towards the *Dhamma* and Saṅgha and is in a mood to disrobe himself. He should preach the *Dhamma* to him; and if necessary, he should send for others to preach him in order to remove the antipathy from him. If some false view has crept into the mind of the *Antevāsika*, the Ācariya must make every effort to dispel it from his mind. In case the *Antevāsika* happens to commit a *Saṅghādisesa* offence or any such grievous offence, it is the duty of the Ācariya to induce him for 'expiation'. Necessary instructions should also be imparted to the *Antevāsika* in respect of washing, stitching and dyeing of the robes, etc. (*Mv.* pp. 62-65; *Cv.* pp. 341-345). The duties of the Ācariya and the *Upajjhāya* are the same in relation to their pupils. (*Cf. Mv.* pp. 48-51).

In case the *Antevāsika* does not behave properly and disobeys him, the Ācariya should 'expel' him (*Paṇāmanā*); otherwise an offence of *Dukkaṭa* is committed. But if the *Antevāsika* admits his mistakes and begs pardon, he should be excused and taken back as his *Antevāsika* (*Khamāpanā*). If the Ācariya does not take him back after he has begged pardon, the offence of *Dukkaṭa* is committed. (*Mv.* pp. 65-67). Similarly the Ācariya must be very considerate in 'expelling' the *Antevāsika.* A dutiful and obedient pupil should never be 'expelled'; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* pp. 65-67).

A Bhikkhu ceases to remain an Ācariya under the following circumstances: If he goes away, or disrobes, or dies, or changes his religion, or when the *Antevāsika* is 'expelled', or when the *Antevāsika* is 'united' with his *Upajjhāya* again. (*Chayimā bhikkhave nissayapaṭipassaddhiyo ācariyahmā—ācariyo pakkanto vā hoti, vibbhanto vā, kālaṅkato vā, pakkhasaṅkanto vā, āṇatti yeva pañcamī, upajjhāyena vā samodhānagato hoti.—Ibid.* p. 67).

In the *SP.* (Vol. III, p. 1034), however, the term Ācariya is explained thus : *Ācārasamācārasikkhāpanakaṃ ācariyaṃ*; i.e. one who teaches or trains up is the Ācariya. And so, one who ordains is the *Pabbācariyo,* one who confers the *Upasampadā* is *Upasampadācariyo,* one who offers *Nissaya* is the *Nissayācariyo* (as the present one), one who teaches the texts is the *Uddesācariyo* and one who 'admonishes' the Bhikkhunīs is the *Ovādācariyo.* In the above interpretation the term *Ācariya* is used in a general sense. And so, an *Upajjhāya* may also be regarded as an Ācariya. (*SP.* Vol. III, p. 1494).

Ācariya—Vatta

The duties of an *Antevāsika* towards his *Ācariya* (teacher). It is instructed by the Buddha that the *Antevāsika* should treat his *Ācariya* as his father and should show the same respect towards him. He should do all the necessary services to him. (For details see: *Mv.* pp. 58-62; *Cv.* pp. 336-340. Also see: ANTEVĀSIKA & ĀCARIYA).

Ācāravipatti

The 'offences' which create 'danger' to the 'good conduct' of a monk or nun. These offences are: *Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkaṭa, Dubbhāsita* and abusing even in joke. (*Pari* p. 259).

Āciṇṇakappa

To regard all the customary practices of one's *Upajjhāya* or *Ācariya* as unmistakenly right. It was one of the 'ten points' which the Vajji monks pleaded as legal for the monks. This matter was discussed in the Second Buddhist Council held at Vesāli and it was decided that all the customary practices oberved by one's *Upajjhāya* or *Ācariya* could not necessarily be right nor all the practices could be wrong. Some of the practices might be proper and some might not be so. And hence, all the customary practices of one's *Upajjhāya* or *Ācariya* should not be followed blindly. (*Cv.* p. 429).

Ājīvavipatti

The offence which creates 'danger' to the 'right living' of a monk or nun. Telling about his supernatural attainment fictitiously, or visiting the laymen or laywomen for the sake of some gain, or reporting to some one falsely that in that particular Vihāra the monks are Arahantas, or taking the meal by self-asking are regarded as *Ājīvavipatti.* All these create danger to the 'right living' of a monk; because all these actions are done with a view to gaining unrighteously a confortable living. (*Pari.* p. 259).

Āṇicoḷaka

A small piece of cloth or rag used as a pad for blocking haemorrhage during menses. This was allowed by the Buddha for the nuns. (*Cv.* p. 391).

Āpatti

An ecclesiastical offence. It is the injunction of the Buddha that all the members of the Saṅgha must observe the set of 'precepts' (*Sikkhāpada*) laid down in the *Pātimokkha*, in ~~the~~ *Sutta-vibhaṅga* and in the *Khandhaka.* And if any member of the Saṅgha happens to act against these 'precepts' deliberately (*Sacittakena* or *Saññāvimokkhena*), he is liable to commit an *Āpatti.* (*Kv.* (M), p. 112).

According to the *Pātimokkha* rules, the *Āpattis* are classified into five groups: *Pārājika, Saṅghādisesa, Nissaggiya-pācittiya, Pācittiya* and *Pātidesanīya.* Besides these five groups of *Āpattis,* mention is made of three others, viz. *Thullaccaya, Dukkaṭa* and *Dubbhāsita.* The *Pārājika* and *Saṅghādisesa* are known as *Garukāpatti* (severe or major offences) while others are regarded as *Lahukāpatti* (light or minor offences). These are also known as *Adesanāgāminī āpatti* or *Duṭṭhullāpatti* and *Desanāgāminī āpatti* or *Aduṭṭhullāpatti* respectively. (*Pāc.* p. 173; *Cv.* pp. 170-171,178).

The *Pārājika* is also known as *Anavasesāpatti* while others are grouped as *Sāvasesāpatti.* (*Sāvasesāti ṭhapetvā-pārājkaṃ sesā. Anavasesāti pārājikāpatti.*—*SP.* Vol. III, p. 1419).

Āpattādhikaraṇa

The 'legal question' arising out of the ecclesiastical offence (*Āpatti*). This may be related to all kinds of offences whether grouped under 'five' (i. e. *Pārājika*, *Saṅghādisesa*, *Pācittiya*, *Pāṭidesanīya* and *Dukkaṭa*) or under 'seven' kinds of offences (i.e. *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkaṭa* and *Dubbhāsita*). (*Cv.* p. 171).

This kind of 'legal question' may be settled by three ways (*Samatha*), viz. Verdict in presence (*Sammukhavinaya*), Verdict by self-acknowledgement (*Paṭiññātakaraṇa*), Verdict by 'covering up grass' (*Tiṇavatthāraka*). (*Ibid.* p. 138).

Āpatti—Āvikaraṇa

If a Bhikkhu remembers an offence (which he has not yet expiated) just before he is to join a *Saṅgha-kamma*, he should then make his offence known to the other Bhikkhu or Bhikkhus around him. This is known as *Āpatti-āvikaraṇa*. Soon after the *Saṅgha-kamma* is over, he must make amends for his offence whenever he gets a chance to do so. (*Mv.* p. 127).

Āpattipaṭikamma

Making amends for the 'light offences' by a Bhikkhu before another Bhikkhu in order to make himself eligible for attending the *Uposatha* or any other *Saṅgha-Kamma*. This is known as *Āpattipaṭikamma*. For this purpose the Bhikkhu who has committed the offence approaches another Bhikkhu and after saluting him confesses his offence and promises not to commit the same in future. (*Mv.* pp. 126-127). In case many monks have committed the identical offences, they are not allowed to make amends for their offences among themselves (*Sabhāgāpatti*). (*Ibid.* p. 127; Cf. *SP.* Vol. III, pp. 1122-1123).

Āmalakavaṭṭikāpīṭha

A multi-legged chair. (*Āmalakākārena yojetvā bahupādapīṭhaṃ.—SP.* Vol. III, p. 1300). The Buddha allowed its use for the monks. (*Cv.* p. 242).

Āmisakhāra

Raw lye. It was prepared from the burnt rice. (*Sukkhodanaṃ jhāpetvā tāya chārikāya paggharitaṃ khārodakaṃ.—SP.* Vol. III, p. 1156; Cf. *Vimativinodanīṭikā* (M), Vol. II, p. 186). The Buddha allowed its use for the monks when suffering from stomach disorder. (*Mv.* p. 225).

Āyoga

'A binding cloth'. When sitting in the *Palatthi* posture, a piece of cloth is clamped or even hands are clamped together in order to relax. This is *Āyoga*

The monks are not allowed to sit in this posture when they are in the village. But a sick monk can sit in this posture anywhere, even in a village. The Buddha allowed the monks to prepare this 'binding cloth' (*Āyoga*) of any material. But the *Saṅghāṭī* should not be used for this purpose. If it is used, the offence of *Dukkaṭa* is committed. (*Cv.* p. 225).

Āraññaka-senāsana

The forest-residence of the monks. This may be situated in the outskirts of a town or a village at a distance of not less than five hundred *Dhanus.* (One *Dhanu* is equal to about 6ft.). (*Kv.* (M), p. 187; *Pāc.* p. 242; *Pārā.* p. 371).

Āraññikavatta

Duties of a forest-dweller monk. The Buddha has laid down certain rules which should be observed by the monk living in the forest. For instance, when going round for alms, he should dress himself properly and arrange his articles and close the *Vihāra.* When entering into a village, he should remove his sandals and keep them into the bag; he should be careful about his movements there. When receiving alms, he should be courteous and should not look at the face of the person offering the meal. While living in the forest the monk should set out the water for drinking and washing; set out the fire and the kindling wood; set out the walking stick; should learn the positions of lunar mansions either wholly or partly; should be skilled in the quarter. (For details see: *Cv.* pp. 321-323).

The nuns are not allowed to live in the forest. The above rules, therefore, are related to the monks only. (*Ibid.* p. 399).

Ārāma

(I) A pleasure-garden or a private pleasure-park or a villa. (*Ārāmo nāma yattha katthaci manussānaṃ kīḷituṃ ramituṃ kataṃ hoti.—Pāc.* p. 407; *Āramaṃ ti kīḷanupavanaṃ.—SP.* Vol. II, p. 975; *Kv.* (M), p. 330). For instance, the Vajjis had as many as 7707 Ārāmas in Vesālī for their pleasure-trips. (*Mv.* p. 286). Since the Ārāmas were the pleasure-parks for merry-makings, the Bhikkhunīs were not allowed to go there, even for sight-seeing. If they went there, they committed an offence of *Pācittiya.* (Rule No. 41; *Pāc.* p. 407; *Pm.* (B), p. 41).

(II) When such private pleasure-parks, *Ārāmas* or *Uyyānas* were donated to the Buddha or His Saṅgha, they were naturally transformed into the residences of the monks and regarded as the *Ārāmas* of the Buddhist Order. For instance, King Bimbisāra donated his Veḷuvanuyyāna to the Buddha when the latter visited Rājagaha for the first time after his Enlightenment. After its acceptance by the Buddha the Veḷuvanuyyāna became known as *Veḷuvanārāma.* On this occasion the Buddha allowed the monks to accept the *Ārāma* if offered to them. (*Mv.* p. 38).

The *Ārāmas* are said to have been of two kinds; viz. the *Pupphārāma* (An *Ārāma* of flowering trees) and the *Phalārāma* (An *Ārāma* of fruit trees). (*Pārā.* p. 60; *SP.* Vol. III, 1321).

In fact the *Ārāmas* were those gardens which were donated for the Buddha or His Order for their use. Bhikkhus used to hold there religious meetings or discuss some ecclesiastical matters. These were the places where the Bhikkhus used to live under the shady trees. It is also found in the texts that these *Ārāmas* were changed into *Vihāras* or residential buildings for the Buddhist Order. Sometimes in the *Ārāmas*, the buildings like a *Vihāra*, *Pariveṇa*, *Koṭṭhaka*, *Upaṭṭhānasālā*, *Aggisālā*, *Kappiyakuṭī*, *Vaccakuṭī*, *Caṅkamana*, *Caṅkamanasālā*, *Udapāna*, *Udapānasālā*, *Jantāghara*, *Jantāgharasālā*, *Pokkharaṇī*, *Maṇḍapa* were also constructed. (*Cv.* p. 253). At Sāvatthī, Anāthapiṇḍika had provided all such buildings in Jetavanārāma. (*Ibid.*). Generally speaking the entire compound of a *Vihāra* is known as *Ārāma*. It includes all kinds of structures and land therein. The *Ārāma* may have a fencing of bamboo (*Veluvāṭa*) or thorns (*Kaṇṭakavāṭa*) or may have a ditch (*Parikhā*) around it. The fencing may have a gateway (*Koṭṭhaka*) and also an intermediate passage (*Toraṇa*). (*Cv.* p. 248).

A *Sāṅghika Ārāma* (or *Saṅghārāma*)cannot be 'given up', nor can it be 'divided'. If so done, a grievous offence like *Thullaccaya* is committed. The *Ārāma* is one of those few things which are not to be 'given up' (*Avissajjiyāni*) or to be 'divided' (*Avebhaṅgiyāni*). (*Ibid.* pp. 266-267). The land attached to the *Ārāma* also should not be 'given up' nor should be 'divided'. (*Ibid.*).

A Bhikkhunī is not allowed to enter into the *Ārāma* of the Bhikkhus without the permission of the monks living there. If she enters, she commits an affence of *Pācittiya.* (Rule No. 51; *Pāc.* p. 420).

Ārāmavatthu

The land earmarked for the purpose of an *Ārāma*; or the land of an old *Ārāma* which is now in a dilapidated condition, is called *Ārāmavatthu.* (*Ārāmavatthu nāma tesaṃ eva ārāmatthāya paricchinditvā ṭhapitokāso; tesu vā ārāmesu vinaṭṭhesu tesaṃ porāṇakabhūmibhāgo.*—*SP.* Vol. III, p. 1321).

The *Sāṅghika-ārāmavatthu* is one of the few things of the Saṅgha which cannot be 'given up' nor can it be 'divided' or 'distributed'. It is an *Avissajjiyavatthu* and *Avebhaṅgiyavatthu.* If it is 'given up' or 'divided', an offence of grievous type like *Thullaccaya* is committed. (*Cv.* p. 266-267).

Ārāmika

An attendant of the *Ārāma*, who looks after the *Ārāma* and also serves the Bhikkhus living there. Such an attendant was allowed by the Buddha for an

Ārāma. (*Mv*. p. 266; *Pārā*. p. 354). King Bimbisāra gave away as many as 500 *Ārāmikas* to Venerable Pilindavaccha. Latter on, the village where these *Ārāmikas* lived became known as Ārāmikagāma and also as Pilindavacchagāma. (*Ibid*.). (Modern: Aramā and Pilliccha villages in Biharshariff Sub-division of Nalanda District, Bihar State).

Usually the *Ārāmika* has to look after the *Ārāma* and the monks; but sometimes he is also allowed to accept the money or anything given for the purpose of the monks. He can keep the money given for the purpose of the *Cīvaras* of the monks. (*Pīn*. (B), p. 8).

Ārāmikinī

A female attendant of the *Ārāma*. (*Mv*. p. 266-67). See: ĀRĀMIKA.

Ārāmika-Pesaka (Bhikkhu)

A Bhikkhu who is in-charge of the *Ārāmikas* (attendants of the *Ārāma*). He is to allot duties to these attendants and to take work from them. It is enjoined by the Buddha that only that monk should be made in-charge of these attendants who is not led away by favour, or by anger, or by indolenee, or who does not yield to fear and one who knows how to give orders. (*Yo na chandagatiṃ gaccheyya, na dosagatiṃ gaccheyya, na mohagatiṃ gaccheyya, na bhayagatiṃ gaccheyya, pesitapesitaṃ jāneyya.—Cv*. pp. 274-75; *Pari*. p. 359).

Ālambanabāha

The railing of the staircase in a Vihāra. This was allowed by the Buddha in a Vihāra. (*Cv*. p. 245).

Āḷinda

A varandah, probably in the inner part of the Vihāra. (The outer one is called *Osāraka*). The Buddha allowed an *Āḷinda* in a Vihāra. (*Cv*. p. 246).

Ālokasandhi

The window or sky-light. (*Vātapānakavāṭakā vuccanti.—SP*. Vol. II, p. 801; Cf. *Kv*. (M), p. 207; *Pāc*. p. 72; *Cv*. p. 268).

Āvaraṇa

A kind of *Daṇḍakamma*, (punishment) which is pronounced against a nun or a Sāmaṇera for unmannerly behaviour towards the monks. In that case the nun is not allowed to enter into the Vihāra and the Sāmaṇera is not allowed to go into his own room or the place where he lives.

The entire *Saṅghārāma* should not be barred for the Sāmaṇera; otherwise the offence of *Dukkaṭa* is committed. Similarly he should not be debarred from the 'community meal' (*Saṅghabhatta*); otherwise the offence of *Dukkaṭa* is committed. (*Cv.* pp. 382-83; *Mv.* pp. 87-88; Cf. *Āvaraṇaṃ ti vihārapavesane nivāraṇaṃ.—SP.* Vol. III, 1384).

Āvasatha (I)

A dwelling place for the nuns. This is usually with a door. (*Kavāṭabaddho Vihāro.—Pāc.* p. 416). It is laid down by the Buddha that a Bhikkhunī should not leave the *Āvasatha* without entrusting it to some one when she has to go out on a journey (*Cārikā*). If she does so, she commits an offence of *Pācittiya.* (Rule No. 48; *Pāc.* p. 416; *Pm.* (B), p. 42).

Āvasatha (II) Or Āvasathāgāra

A resting-place built by a meritorious person for the free use of the tourists, sick persons, ladies carrying babies and the mendicants. It was a kind of large building with many rooms and adequate furniture. Arrangements were provided for free food as well. This food is known as *Āvasatha-piṇḍa*. Special rules were framed for the Bhikkhus and Bhikkhunīs in respect of this food. (See: *Pāc.* pp. 101-102; *Pm.* (B), pp. 13 & 47). (*Samantā parikkhittaṃ addhikagilānagabbhinīpabbajjitānaṃ yathānurūpaṃ paññattamañcapīṭhaṃ anekagabbhapamukhaparicchedaṃ āvasathaṃ katvā tattha puññakāmatāya piṇḍo paññatto hoti.—SP.* Vol. II, p. 829).

It is something like a modern Indian *Dharmaśālā*.

Āvasathacīvara

A piece of cloth used as a pad by the nuns during the period of menses. (*Cv.* p. 391). It is laid down that this cloth should be used only during the menses and after that it should be washed and given to others for use. If not so done, the Bhikkhunī is liable to commit an offence of *Pācittiya.* (Rule No. 47; *Pāc.* p. 414; *Pm.* (B), p. 42; Cf *Kv.* (M), p. 333).

Āvasatha-Piṇḍa

The food (prepared out of five kinds of cereals, including medicinal food) kept ready at a 'public place', the *Āvasatha*, by a meritorious person is called *Āvasatha-piṇḍa*. This food was served free to any person up to any quantity (particularly to the mendicants, the sick, the ladies carrying babies and old persons). A Bhikkhu or Bhikkhunī who is not sick may eat this food for once only. If this food is taken more than once, an offence of *Pācittiya* is committed. (Bhikkhu Rule No 31; Bhikkhunī Rule No. 117; *Pāc.* pp. 101-102; *Pm.* (B), pp. 13 & 47; Cf. *Kv.* (M), p. 215; *SP.* Vol. II, p. 829).

Āvāpaka

A big bag to keep anything collected. (*Borā* (?) in Hindi). (*Mv.* p. 262; Cf. *SP.* Vol. III, p. 1168).

Āvāsa

A place fit for residing the members of the Buddhist Order; viz. a *Vihāra*, an *Aḍḍhayoga*, a *Pāsāda*, a *Hammiya* and a *Guhā*. (*Mv.* pp. 55, 100; *Cv.* pp. 68-69, 239). It is the same as *Senāsana*. (*Āvāso nāma vasanatthāya katasenāsanaṃ.—SP.* Vol. III, p. 1244).

Āvāsakappo

To regard it as 'proper' to holding the *Uposatha* or any other ecclesiastical act separately in different Vihāras by the monks living within one *sīmā* (boundary) It was one of the 'ten points' which the Vajji monks of Vesālī pleaded as 'proper'. But in the Second Buddhist Council it was regarded as 'improper'; because it involved the offence of *Dukkaṭa*. (Cf. *Mv.* p. 110; *Cv.* p. 429).

Āvāsikavatta

Duties of the 'resident monk' towards the new-comer monk (*Āgantuka bhikkhhu*). The Buddha noticed that the new-comer monks had to experience inconveniences if they were not properly looked after by the 'resident monks'. He, therefore, laid down certain rules which should be observed by all the 'resident monks'. For instance, the 'resident monk' should pay respect and do necessary services to him if the new-comer monk is older one. He should be informed of his seat, place for begging, bathroom, tatrine, urinals etc. In case the new-comer monk is young, he should be directed to his room, seat, begging place, latrine, urinal, water etc. (For details see: *Cv.* pp. 314-315).

Āviñchanachidda

A hole in the door to pull. The Buddha allowed its use in the door if the door did not close properly. (*Cv.* p. 241).

Āviñchanarajju

A string to pull the door. (Cf. *Sace pi dīpinaṅguṭṭhena katā hoti.—SP.* Vol. III p. 1299). The Buddha allowed the monks to use it if the door did not close properly. (*Cv.* p. 241).

Āvesanavitthaka

A sort of tool-box to keep the stitching instruments like needles, knife, scissors, thimbles etc. The Buddha allowed the monks to use it. (*Yaṃ kiñci pāticaṅkoṭakādi.—SP.* Vol. III, p. 1288; *Cv.* p. 206).

Āsandi

A high couch. It was regarded as *Uccāsayanamahāsayana* and hence it was not allowed by the Buddha for the use of the monks. If a monk used it, he was liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 258). And if a Bhikkhunī used it, she would commit an offence of *Pācittiya.* (Rule No. 42; *Pāc* p. 409).

Āsandi is described that kind of bedstead which is higher than the prescribed height. (*Pamāṇātikkantāsanaṃ.—SP.* Vol. III, p. 1149; Cf. *Pāc.* p. 409). The prescribed height of a bedstead for the Buddhist Order is eight *Sugataṅgulas.* And if one makes a bedstead higher than this height, he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 87; Bhikkhunī Rule No. 163; *Pāc* pp. 223-224 & 409; *Pm.* (B), pp. 19 & 52).

Āsāvacchedikā

It is one of the eight 'occasions' when the 'privileges' (*Ānisaṃsa*) of *Kaṭhina* are withdrawn or forfeited. It may so happen that a monk who has got the *Kaṭhina-cīvara* goes away from his *Vihāra-sīmā* to some other place in search of some more cloth and there, he hopes to get it. He then makes up his mind to prepare the robe there and not to return to his own Vihāra. But somehow or other his hopes are not fulfilled and he is frustrated. He thenceforth loses his 'privileges'. This is known as *Āsāvacchedikā.* (*Mv.* pp. 267-268; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1378-1380). Also see KAṬHINA—UDDHĀRA.

Āsittakūpadhāna

A kind of ware or basket made of silver or copper in order to keep the food warm. (*Tambalohena vā rajatena vā katāya pelāya etaṃ adhivacanaṃ.—SP.* Vol. III, p. 1290). It is sometimes octagonal or sometimes having sixteen sides. (Cf. *Aṭṭhaṃsasoḷasaṃsādi ākārena katāya bhājanākārāya pelāya. Yattha uṇhapāyāsādiṃ pakkhipitvā upari bhojanapātiṃ ṭhapenti bhattassa uṇhabhāvāvigamanatthaṃ.—Vimativinodanīṭīkā* (M), Vol. II, p. 234). The Buddha prohibited its use for the monks. If one used it, he committed the offence of *Dukkaṭa.* (*Cv.* p. 213).

Āhaccapādaka—Pīṭha

A chair or bench which has its legs fixed in the frame (by drawing out a pin). In the *Pācittiyapāli* it is defined thus: *Aṅge vijjhitvā ṭhito hoti*; i. e. it stands by means of perforated parts in which the legs can be fixed. (*Pāc.* p. 71; Cf. *Kv.* (M), p. 206). Ordinarily the sides of the chair are put in its legs; but in this case the position is in reverse.

If such type of chair or bench is used on a *Vehāsakuṭī*, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 18; Bhikkhunī Rule No. 114; *Pāc.* pp. 70-71; *Pm.* (B), pp. 12 & 46).

Āhaccapādaka—Mañca

A bed or bedstead which has its legs fixed in the frame (by drawing out a pin). In the *Pācittiyapāli* it is defined as: *Aṅge vijjhitvā ṭhito hoti*; i. e. it stands by means of perforated parts in which the legs can be fixed. (*Pāc.* p. 71; Cf. *Kv.* (M), p 206). Ordinarily the sides of the bed are put in its legs; whereas in this case the position is in reverse.

If this type of bed is used on a *Vehāsakuṭi*, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 18; Bhikkhunī Rule No. 114; *Pāc.* pp. 70-71; *Pm.* (B), pp. 12 & 46).

I

Ikkāsa

Slime of a tree, to be used with lime (*Seṭavaṇṇa* i e. *Cūṇṇam*) for plastering the Vihāra. (*Rukkhaniyyāsaṃ silesaṃ.—SP.* Vol. III, 1302). The Buddha allowed the monks to use it. (*Cv.* p. 244). It was also used for preparing the black colour to paint the Vihāra. (*Ibid.* p. 245).

Iṇāyika

A debtor. Such a person should not be ordained; otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 79).

Itthālaṅkāra

Ladies' ornament of head, neck, hand, feet or waist etc. A Bhikkhunī is not allowed to put on any ornament. If she does so, she is liable to commit an offence of *Pācittiya*. (Rule No. 87; *Pāc.* p. 473; *Pm.* (B), p. 45).

U

Ukkāsika

A twisted cloth used for rubbing the body when taking bath. (*Vatthavaṭṭi.—SP.* Vol. III, p. 1281). Its use was allowed by the Buddha for the monks. (*Cv.* p. 195).

Ukkuṭikā-Gamana

Walking on toe by lifting up the heels; or on heels by lifting up the toes (unlike the *Ukkuṭika-nisīdana* i.e. squatting). (*Ukkuṭikā vuccati paṇhiyo ukkhipitvā aggapādehi vā, aggapāde ukkhipitvā paṇhīhi eva vā bhūmiṃ phussantassa gamanaṃ.—SP.* Vol. II, p. 924; Cf. *Kv.* (M), p. 280).

A Bhikkhu or Bhikkhunī is prohibited to enter into a village or a house by this manner. If he or she does so, the offence of *Dukkaṭa* is committed. (*Sekhiyā* Rule No. 25; *Pāc.* p. 255; *Pm.* (B), pp. 22 & 53).

Ukkuṭika-Nisīdana

A special mode of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. (Rhys Davids: *Pali English Dictionary*, Pali Text Society, London, pp. 125-26).

It is always mentioned in the texts that while saluting the elders one must sit down in this posture of squatting. Similarly on many other occasions this mode of sitting is recommended, for instance, when appearing before the Saṅgha for Ordination, or recitation of *Kammavācā*, or giving the *Pārisuddhi-dāna*, or the *Chanda-dāna*, or when the *Desanā-kamma* (telling about the offences) is made, or when the *Pabbājanīya-kamma* or the other *Kammas* (ecclesistical acts) are performed. (*Mv.* pp. 24,121,122,125,126, 127; *Cv.* p. 31 etc.). It is laid down by the Buddha that when the *Pavāraṇā* ceremony is held, all the Bhikkhus should sit down in this posture of squatting; otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 168). It is also customary that when the *Pātimokkha* is recited, all the Bhikkhus should sit down in this manner. Even in the present days this can be seen in any Theravāda Buddhist country of S.E. Asia.

Ukkhittaka (-Bhikkhu)

A Bhikkhu condemned and given the punishment of *Ukkhepanīyakamma* on account of not admitting his offence, or not amending for his offence, or not giving up his wrong views is known as Ukkhittaka-Bhikkhu. (*Mv.* pp. 101-102; Cf. *Cv.* pp. 40-43). Also see UKKHEPANĪYAKAMMA.

Ukkhepanīyakamma

It is an ecclesiastical action taken against a monk who declines to see or acknowledge his offence (*Āpattiyā adassane Ukkhepanīyakamma*); or who declines to amend for the offence he has committed (*Āpattiyā appaṭikamme Ukkhepanīyakamma*); or who upholds the wrong views about the Buddhist Doctrine in spite of being asked to give them up (*Pāpikāya diṭṭhiyā appaṭinissagge Ukkhepanīyakamma*). (*Cv.* pp. 40-63). It is an action to suspend the monk; rather it is a sort of social boycott of the monk. The monk is then not allowed to dwell under the same roof or to take meal with other monks; or to associate with other monks in any way. (*Asambhogaṃ saṅghena.—Cv.* p. 41). The '*Pāpikāya diṭṭhiyā appaṭinissagge Ukkhepanīyakamma*' is most serious. It is enjoined by the Buddha that if any monk associates (i. e. eats, sleeps, performs *Saṅgha-kamma* etc.) with the condemned monk, he is liable to commit an offence of *Pācittiya.* (Bhikkhu Rule No 69: Bhikkhunī Rule No. 147; *Pāc.* pp. 184-185; *Pm.* (B), pp. 17 & 50).

The *Ukkhepanīyakamma* may also be taken against a monk who is quarrelsome, picks up quarrel in the Saṅgha, is foolish and prone to commit offences, mixes with the householders improperly, one who is not scrupulous about the 'higher morality' (*Adhisīla* i.e. *Pātimokkha* rules) and the 'minor rules of conduct' (*Ajjhācāra* i.e. Rules other than the *Pātimokkha* rules), one who does not follow the Doctrinal views, who speaks ill of the Buddha, Dhamma and Saṅgha. All such persons are liable to be dealt with the *Ukkhepanīyakamma,* if the Saṅgha so desires.

The procedure for taking up the *Ukkhepanīyakamma* is laid down thus: The guilty monk is brought before the Saṅgha (*Sammukhā kataṃ hoti*), and then he is interrogated about his offence (*Paṭipucchā kataṃ hoti*), he should then admit that he has committed something wrong (*Paṭiññāya kataṃ hoti*). He is then reminded of the rule or rules in the *Pātimokkha* or others that he is infringing (*Āpattiyā kataṃ hoti*). He is thereafter charged with the offence alleged to have been committed by him (*Codetvā sāretvā āpattiṃ āropetvā kataṃ hoti*). A 'competent' and 'able' monk moves the *Ñatti* (motion) before a full Saṅgha (*Samaggena*) to pronounce upon the alleged monk the *Ukkhepanīyakamma.* He requests thus for three times. (It is a sort of *Ñatticatutthakamma*). Any deviation from the above procedure makes the action invalid (*Adhammikaṃ*). After the pronouncement of this action the Saṅgha should despatch messages about it to all the *Āvāsas* (residences of the monks). (*Āvāsaparamparaṃ saṃsatha.—Cv.* pp. 41-42; Cf. *Mv.* pp. 101-102).

A condemned monk is required to observe as many as 43 restrictions. For instance, he cannot live with other monks under the same roof, he is debarred from all the *Saṅgha-kammas,* he is not allowed to live at a place other than allowed for him, he cannot preach to any person, etc. The 'revocation' or *Paṭipassambhanā* of this can be made only if he observes these 43 rules scrupulously. In order to 'revoke' this punishment, the Saṅgha holds a *Ñatticatutthakamma* and takes unanimous decision to this effect. (*Cv.* pp. 44-63).

If a monk disrobes after being punished; and if he comes back and admits his offence or amendes for his offence or gives up the wrong view (as the case may be), he should be re-ordained. (*Mv.* pp. 101-102).

A Bhikkhu who is 'pure' and 'free' from offences should not be charged with the *Ukkhepanīyakamma.* If one charges him, he commits the offence of *Dukkaṭa.* (*Ibid.* p. 330).

Uggahitapaṭiggahitakaṃ (—Piṇḍam)

If a monk lifts up or takes up some food by himself (not formally offered by any person), he commits the offence of *Dukkaṭa.* (*Mv.* p. 253). And if he eats that food by taking himself, he commits an offence of *Pācittiya*. (Bhikkhu Rule No. 40; Bhikkhunī Rule No. 122; *Pāc.* p. 126; *Pm.* (B), pp. 14 & 47). Such a kind of food is known as *Uggahitapaṭiggahitakaṃ piṇḍam*.

Uccāsayanamahāsayana

High and luxurious beds, bedsteads and couches including soft cushions, mattresses, bed covers, spreadings, carpets etc. For instance, *Āsandi* (a high couch), *Pallaṅka* (a luxurious couch), *Gonaka* (a spreading with long hairs), *Cittikā* (a woolen spreading with designs), *Paṭikā* (a kind of white woolen spreading), *Paṭalikā* (a white woolen spreading with deep red floral designs), *Tūlikā* (a spreading stuffed with soft cotton), *Vikatikā* (a kind of woolen spreading with animal designs), *Uddhalomī* (a woolen spreading having one side long wool (Probably *Galīcā* in Hindi), *Ekantalomī* (a spreading with wool on both the sides), *Kaṭissa* (an embroidered silken spreading with golden weave), *Koseyya* (an embroidered silken bed-spreading), *Kuṭṭaka* (a large woolen carpet), *Hatthattharaṇa* (a covering on the elephant's back), *Assattharaṇa* (a covering on the horse's back), *Rathattharaṇa* (a spreading on the chariot), *Ajinappaveṇī* (a spreading made of the skin of a kind of deer), *Kadalīmigapavarapaccattharaṇa* (a spreading made of the skin of a kind of deer known as *Kadalīmiga*), *Sauttaracchada* (a spreading with a red canopy over head), *Ubhatolohitakūpadhāna* (a bed with red pillows at its both ends). All these are regarded as *Ucchāsayaṇamahāsayana* and so the monks or nuns are not allowed to use them. If one uses it, he or she commits the offence of *Dukkaṭa*. (*Mv.* p. 211).

It includes the high couch (*Pamāṇātikkantaṃ mañcaṃ*), the luxurious beds, bed-coverings. These are unsuitable for the use of the Buddhist Order. (*Akappiyattharaṇaṃ.—SP.* Vol. III, pp. 1149-1150). The prescribed height for a bedstead was eight *Sugataṅgulas*. If a monk used a bed or bedstead more than this prescribed height, he committed an offence of *Pācittiya*. (Bhikkhu Rule No. 87, Bhikkhunī Rule No. 163; *Pāc.* pp. 223-224, 409; *Pm.* (B), pp. 19 & 42).

If a monk happens to visit a householder and there he is given these spreadings or beds, the monk may use them for sitting but not for sleeping. But the *Āsandi*, *Pallaṅka* and *Tūlikā* should not be used even for sitting. (*Cv.* p. 258).

Ucchurasa

Sugarcane juice. It was allowed by the Buddha for the monks. (*Mv.* p. 260; Cf. *SP.* Vol. III, p. 1167).

Ujjhāpanaka

An utterance or remark by a monk against another monk with a view to putting him down in the eyes of others is known as *Ujjhāpanaka*. (*Tassa ayasakāmā*

hutvā bhikkhūhi avajānāpenti avaññāya olokāpenti lāmakato vā cintāpenti taṃ vacanaṃ ujjhāpanakaṃ.—Kv. (M), p. 200; Cf. *Bhikkhuṃ lāmakato cintāpanatthaṃ aññesaṃ taṃ avaṇṇakathanaṃ ujjhāpanakaṃ nāma. Aññesaṃ pana avatvā aññamaññaṃ samullapanavasena bhikkhuno dosappakāsanaṃ khiyyanaṃ nāmāti ayametesaṃ bhedo.—Vimativinodanīṭīkā* (M), Vol. II, p. 13). If a monk makes such a statement against another monk in order to defame him or to make him unhappy, he is liable to commit an offence of *Pācittiya.* (Bhikkhu Rule No. 13; Bhikkhunī Rule No. 109; *Pāc.* pp. 60-61; *Pm.* (B), pp. 11 & 46).

Uttarattharaṇa

A spreading used as a bed-cover or chair-cover. (*Uttarattharaṇaṃ nāma mañcapīṭhādīnaṃ upari attharitabbayuttakaṃ paccattharaṇaṃ.—SP.* Vol. II, 792; Cf. *Kv.* (M), p. 203). It is one of the ten kinds of spreadings grouped under the term *Seyyā* as allowed for the monks. (*Pāc.* p. 64; also see SEYYĀ).

Uttarapāsaka

A hole in the upper lintel of the door in order to fasten the door. The Buddha allowed it in a *Vihāra.* (*Cv.* p. 241).

Uttarāḷumpa

A cylindrical vase (open at both ends) which is to be placed in the *Rajanakumbhī* in order to avoid overflowing when boiling the dye. It was allowed by the Buddha for the monks. (*Mv.* p. 302; Cf. *Uttarāḷumpaṃ ti vaṭṭādhārakaṃ. Rajanakumbhiyā majjhe ṭhapetvā taṃ ādhārakaṃ parikkhipitvā rajanaṃ pakkhipituṃ anujānāmī ti attho. Evaṃ hi kate rajanaṃ na uttorati.—SP.* Vol. III, p. 1195).

Uttarāsaṅga

One of the three main *cīvaras* or robes of the monks, as allowed by the Buddha (the others two are *Antaravāsaka* and *Saṅghāṭī*). (*Mv.* p. 305). It is an upper robe which must be made of single layer (*ekacciyaṃ*) if the cloth is new. But if the cloth material is old, it may be of two layers; and in case the cloth material is rags (*Paṃsukūla*), it may have any numbers of layers as suitable. (*Khuddakasikkhā*, Verses Nos. 52, 53; Cf. *Mv.* p. 306).

While showing respect to the elders or saluting the Saṅgha the *Uttarāsaṅga* should be placed on one shoulder (left) only. (*Ekaṃsaṃ uttarāsaṅgaṃ karitvā—Mv.* p. 24; *Cv.* pp. 186, 189 etc.). It is, therefore, sometimes called the *Ekaṃsika-cīvara.*

The size of the *Uttarāsaṅga* should be neither equal to nor bigger than the size of the *Cīvara* used by the Buddha (*Sugatacīvarappamāṇaṃ*). The traditional size of the *Sugata-cīvara* is nine Sugata-spans in length and six Sugata-spans in breadth. If the *Uttarāsaṅga* of a monk is equal to or more than this size and if used by a monk, he is liable to commit an offence of *Pācittiya*. (Bhikkhu Rule No. 92; Bhikkhunī Rule No. 166; *Pāc.* p. 231; *Pm.* (B), pp. 19 & 52).

In the *Khuddakasikkhā* (Gāthā No 45) it is mentioned that the *Uttarāsaṅga* and *Saṅghāṭī* should be of equal sizes, although the former is of single layer while the latter is made of two layers. The smallest size is also laid down. It is four full-stretched arms and one close-fisted arm in length and two full-stretched arms and one close-fisted arm in breadth. (*Saṅghāṭipacchimantena dīghaso muṭṭhipañcakā. Uttamantena sugatacīvarūnāpi vaṭṭati. Muṭṭhitikaṃ ca tiriyaṃ tathā ekaṃsikassāpi.—Khuddakasikkhā*, Gāthā No. 45; Cf. *SP.* Vol. II, p. 648).

A Bhikkhu is not allowed to remain without any of the three *cīvaras*; viz. the *Antaravāsaka*, the *Uttarāsaṅga* and the *Saṅghāṭī* (a Bhikkhunī without five *cīvaras*). If he does so, an offence of *Nissaggiya-Pācittiya* is committed. (Bhikkhu Rule No. 14; *Pārā.* p. 292; *Pm.* (B), pp. 6 & 35). A Bhikkhu is also not allowed to enter into a village with the two *cīvaras* only (i. e. with *Uttarāsaṅga* and *Antaravāsaka*). He must carry the *Saṅghāṭī* also; otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 313). But the *Uttarāsaṅga* may be kept aside and the Bhikkhu may remain without it if he is sick, or when it is 'rainy season', or when he is to cross a river, or if the *Vihāra* is safe and well protected to keep it, or when the Bhikkhu is exempted on account of receiving the *Kaṭhina*. (*Gilāno vā hoti, vassikasaṅketaṃ vā hoti, nadīpāraṃ gantuṃ vā hoti, aggaḷaguttavihāro vā hoti, atthatakaṭhinaṃ vā hoti.—Ibid.* p. 314).

The *Uttarāsaṅga*, being a light garment, was used probably during the summer and rainy seasons and the *Saṅghāṭī*, being thick, was used mostly during the winter.

The *Uttarāsaṅga* must be dyed in the *Kasāya* like the other robes of the monks. The *Kasāya* or the dye may be made of root, stem, bark, leaves, flowers or fruits. (*Ibid.* p. 302; Cf p. 321).

Uttarimanussadhamma

Attainment of superhuman 'power' or 'knowledge'; for instance, *Jhāna* (meditation), *Vimokkha* (emancipation), *Samādhi* (concentration), *Samāpatti* (trance, attainment of the stages of meditation), *Ñāṇadassana* (attainment of 'knowledge'), *Maggabhāvanā* (cultivation of 'Path'), *Phalasacchikiriyā* (realisation of 'Four Higher Stages'), *Kilesappahānaṃ* (eradication of 'vices'), *Vinīvaraṇatā cittassa* (free from 'hindrances'), *Suññāgāre abhirati* ('delight' in a lonely place when in meditation). If a Bhikkhu discloses it to a non-Bhikkhu, he is liable to commit an offence of *Pācittiya*. (Bhikkhu Rule No. 8; Bhikkhunī Rule No. 104; *Pāc.* pp. 40 ff.; *Pm.* (B), pp. 11 & 46). But in case a Bhikkhu frivolently claims to have attained superhuman power or knowledge although he has not attained so, he commits an offence of *Pārājika*. (Rule No. 4). And then he should be turned out from the Saṅgha; because he ceases to reamin a monk. He can never be admitted to the Saṅgha again. (*Pārā.* pp. 113 ff.; *Pm.* (B), pp. 2 & 28).

Udakakoṭṭhaka

A small hot-bath cabinet for the treatment of gout. (*Udakakoṭṭhe cāṭim vā doṇiṃ vā uṇhodakassa pūretvā tattha pavisitvā sedakammakaraṇaṃ.*—*SP.* Vol. III, p. 1155). The Buddha allowed it for the monks when they suffered from gout. (*Mv.* p. 224).

Udakaniddhamana

A drain to let out the logging of the water from a *Vihāra* or *Jantāghara* or from any other building. (*Cv.* pp. 210, 212, 232, 247, etc.).

Udakasāṭikā

It is one of the five robes allowed for the Bhikkhunīs. It is used when taking bath. (*Mv.* p. 310). The Bhikkhunīs should never take bath naked; otherwise an offence of *Pācittiya* is committed. (Rule No. 21; *Pāc.* pp. 380-81; *Pm.* (B), p. 40). The size of the *Udakasāṭikā* should be of four Sugata-spans in length and two Sugata-spans in breadth. If the size exceeds to this measurement, it should be cut to the proper size before use; otherwise an offence of *Pācittiya* is committed (Rule No. 22; *Pāc.* p. 381).

Udakukkhepa-Sīmā

In the river or in the sea or in the lake, the *Sīmā* (boundary) may be determined for the purpose of *Uposatha* or for any other *Saṅgha-kamma* upto the distance where the water falls when thrown by a person of average strength. This is known as *Udakukkhepa-sīma.* (*Nadiyā vā, bhikkhave, samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasaṃvāsā ekuposathā ti.*—*Mv.* p. 113; Cf. *Kv.* (M), pp. 90-91; *SP.* Vol. III, pp. 1109-1113). It is also regarded as an *Abaddha-sīmā*, i.e. a boundary without any demarcation, for it does not need any 'sign' nor the *Ñattidutiya-kamma.* (Usually it is necessary on other occasions). (*Mv.* p. 113). Also see SĪMĀ.

Udapāna

A well. The Buddha recommended a well in the *Vihāra*, in an *Ārāma* and also in a *Jantāghara.* (*Cv.* p. 211). Anāthapiṇḍika constructed many wells in the Jetavanārāma. (*Ibid.* p. 253). From the ancient Buddhist monasteries many wells have been unearthed. For instance, in the Nalanda Mahāvihāra or at Sarnath (Varanasi) a number of wells have been found from the old ruins.

The wells were sometimes covered with a shade. This was called *Udapānasālā.* (*Ibid.* pp. 212, 253; *Mv.* p. 146).

Udapānasālā

A building or shade over a well is known as *Udapānasālā*. There may be the provision of strings or bamboo for hanging the robes (*Cīvara-rajju*, *Cīvara-vaṃsa*) and water pots like *Udakadoṇī*, *Udakakaṭāha*. (*Cv.* p. 212).

Udukkhala

A stone piece for grinding grains, a mortar. (*Ūkhala* in Hindi). It was allowed by the Buddha for the monks. (*Mv.* p. 221).

Udukkhalika

A hole in the lower beam of the door-frame in order to provide support to the door is known as *Udukkhalika*. The Buddha found the doors of the *Vihāras* not very strong, so He recommended it. (*Cv.* p. 241).

Uddesa

Recitation (particularly of the *Pātimohkha*). (*Pm.* (B), p. 1).

In the *Bhikkhu-Pātimokkha* there are five *Uddesas* based on the classification of the text. These are: (i) *Nidāna Uddesa*, (ii) *Pārājika Uddesa*, (iii) *Saṅghādisesa Uddesa*, (iv) *Aniyatā Uddesa* and (v) *Vitthāra Uddesa* (which includes the rest, viz. *Nissaggiya Pācittiya*, *Pācittiya*, *Pāṭidesanīya*, *Sekhiya* and *Satta-adhikaraṇasamatha*). In the *Bhikkhunī-Pātimokkha* only four *Uddesas* are possible because the *Aniyatās* are not found there.

Uddesa-Bhatta

A meal especially meant for a limited number of monks selected by the Saṅgha. The Buddha allowed such a meal for the monks. (*Cv.* p. 272; *Mv.* p. 55). It is also mentioned that the selection of the monks for such a meal should be made according to the seniority (in respect of *Upasampadā*). (Cf. *SP.* Vol. III, pp. 1335-1344).

Uddosita

A shed or a store-house. (*Bhaṇḍasālā.—SP.* Vol. III, p. 1387). The Buddha allowed it as a dwelling place for the nuns. (*Cv.* p. 399).

Uddhalomī

A kind of woollen spreading with straight long hair on the upper side. (*Ekato uggatalomaṃ uṇṇamayaattharaṇaṃ.—SP.* Vol. III, p. 1149; Hindi-*Galīcā*). It is regarded as *Uccāsayanamahāsayana*, which is not allowed by the Buddha for the monks. And if anybody uses it, he is liable to commit the offense of *Dukkaṭa*.

(*Mv.* p. 211). It may be used for sitting but not for sleeping even if it belongs to a layman. (*Cv.* p. 258).

Upajjhāya or Upajjhā

The guardian or the spritual teacher of a Buddhist monk. He acts as a 'preceptor' during the *Pabbajjā* or *Upasampadā* of a monk. In the *SP.* the term *Upajjhāya* is explained thus : "*Vajjāvajjaṃ upanijjhāyako garū ti Upajjhāyo nāma*"; i. e. one who is vigilant of the severe or light faults of his *Saddhivihārika* (the disciple). (*SP*, Vol. III, p. 1025; Cf. *Manasā upecca sissānaṃ vajjāvajjaṃ jhāyatī ti Upajjhāyo.—Abhidhānappadīpikāṭīkā* (M). Gāthā No 410; p. 208, Pyigyi Mandai Press, Rangoon, 1930).

A person intending to become a monk should look out for a 'competent' and 'able' monk who can act as his Upajjhāya. (*Mv.* p. 43). The Bhikkhu who agrees to become the Upajjhāya must have spent at least ten years after his own *Upasampadā*. (*Anujānāmi, bhikkhave, byattena bhikkunā paṭibalena dasavassena vā atirekadasavassena upasampādetuṃ.—Ibid.* p. 57).

It is enjoined by the Buddha that an Upajjhāya should treat his *Saddhivihārika* as his son; and the *Saddhivihārika* should treat him as his father. (*Upajjhāyo, bhikkhave, saddhivihārikamhi puttacittaṃ upaṭṭhapessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhapessati.—Ibid.* p. 43). He should teach him the *Dhamma* and train him in *Vinaya* and arrange for his requisites like bowl, robe etc., if the disciple does not have them. If the *Saddhivihārika* falls ill, it is the duty of the Upājjhāya to do everything possible till he comes round. For instance, he should offer him tooth-stick, water, medicine, food, wash his clothes, arrange his seat etc. The Upajjhāya must take special care of his *Saddhivihārika* when he is found to have developed antipathy towards the *Dhamma* and *Saṅgha* and is intending to disrobe himself. The Upajjhāya should preach him, and if necessary, he should send for someone else who can give discourses so that his antipathy may be removed. For this purpose he should try his utmost. If some false view has crept into the mind of the *Saddhivihārika*, the Upajjhāya must make every effort to dispel it from his mind. In case the *Saddhivihārika* happens to commit an offence like *Saṅghādisesa* or any such grievous offence, it is the duty of the Upajjhāya to induce him for 'expiation' from it. Necessary instructions should also be imparted to the *Saddhivihārika* by the Upajjhāya in respect of washing, stitching, dyeing of the robes. (*Mv.* pp. 48-51; *Cv.* pp. 332-336; Cf. *Pari.* pp. 316-819).

In case the *Saddhivihārika* does not behave properly and he has become disobedient, the Upajjhāya should 'expel' him (*Paṇāmanā*); otherwise the offence of *Dukkaṭa* is committed by him. But if the *Saddhivihārika* admits his mistakes and begs pardon, the Upajjhāya should excuse him and take him back (*Khamāpanā*). If he does not accept him back and does not excuse him, the offence of *Dukkaṭa* is committed. Similarly the Upajjhāya must be very considerate in 'expelling' the *Saddhivihārika*. The dutiful and obedient one should not be 'expelled'; otherwise the offence of *Dukkaṭa* is committed. (*Mv.* pp. 51-53).

A Bhikkhu ceases to be an Upajjhāya under the following circumstances: If he goes away, or disrobes, or dies, or changes his religion or when he 'expels' the *Saddhivihārika*. (*Upajjhāyo pakkanto vā hoti vibbhanto vā kālaṅkato vā pakkhasaṅkanto vā āṇatti yeva pañcamī.—Ibid.* p. 67). And when the Upajjhāya is 'lost', an *Ācariya* should be 'taken up' (*Nissaya*) as his 'teacher', if the *Saddhivihārika* has not yet completed his five years after *Upasampadā* or has not made himself accomplished so as to live without a 'guidance'. (*Ibid.* pp. 57-58).

Upjjhāyā or Upajjhāyinī

The feminine gender of Upajjhāya.

A Bhikkhunī of twelve years standing is eligible to become an Upajjhāyā, and then she can confer the *Upasampadā* upon a *Sikkhamānā* after having received the formal 'sanction' from the Bhikkhunī-Saṅgha (*Vuṭṭhāpanasammuti*). Any deviation from it makes one liable to commit the offences of *Pācittiya*. (Rule Nos. 74 & 75 respectively; *Pāc.* pp. 256-260; *Pm.* (B), p. 44).

It is the duty of the Upajjhāyā to train her *Sahajīvinī* (disciple) at least for two years. It is also mentioned that after the conferment of *Upasampadā* the Upajjhāyā should go along with her at least to five or six *yojanas* in case the latter has to travel to a distant place. If she does not do so, she commits the *Pācittiya* offences. (Rule Nos. 68 & 70 respectively; *Pāc.* p. 447 & 449; Cf. *SP.* Vol. II, p. 984; *Kv.* (M), p. 344; *Pm.* (B), p. 43).

Upajjhāyā is the same as *Pavattinī*.

Upajjhāyavatta

The duties of a *Saddhivihārika* (disciple) towards his *Upajjhāya* (preceptor). The Buddha has laid down certain rules which ought to be followed by the disciple. For instance, the *Saddhivihārika* should behave with his *Upajjhāya* respectfully as his own father; he should do all the services which the *Upajjhāya* may require from him. He should arrange for his tooth-stick, fetch water, arrange for medicine if he is sick, clean his room, Vihāra and other furniture and articles there. In case the *Upajjhāya* develops an antipathy towards the *Dhamma*, he should endeavour to dispel it; and the like. (For details see: *Cv.* pp. 328-332; *Mv.* pp. 43-47). Also see : SADDHIVIHĀRIKA & UPJJHĀYA.

Upaṭṭhānasālā

An assembly hall or a meeting place or a refectory. The Buddha noticed that the monks were put to great inconveniences due to heat or cold when they took meals in the open air. He then allowed the provision of an *Upaṭṭhānasālā* in a Vihāra for the monks (*Cv.* p. 246). Bhikkhus used to hold their deliberations there or accept the *Dāna* given by the lay-devotees. A Bhikkhu could take up his *Adhiṭṭhāna* ('resolve') of the *Uposatha* in the *Upaṭṭhānasālā* if he was all alone in the Vihāra. (*Mv.* p. 126).

The *Upaṭṭhānasālā* may be constructed of bricks, stone or wood. (*Cv.* p. 246). Anāthapiṇḍika constructed the *Upaṭṭhānasālās* in the Jetavanārāma for the Buddha and his Saṅgha. (*Ibid.* p. 253).

A *Saddhīvihārika* or an *Antevāsika* is expected to keep the *Upaṭṭhānasālā* neat and tidy. (*Mv.* pp. 46, 60; *Cv.* pp. 335, 339).

Upasampadā

Initiation into Bhikkhuhood, the 'higher ordination' or instituting a *Sāmaṇera* or *Sikkhamānā* to the full-fledged stage of a monk or nun.

It is one of the most important ceremonies of the Buddhist Order. After full training in the *Dhamma*, a person having attained twenty years of age is allowed to have his *Upasampadā* or 'higher ordination'. Any person, other than the *Sāmaṇera* (novice), if selected for the *Upasampadā*, is required first to shave his head and moustache and beard. He then looks out for an *Upajjhāya* (preceptor) who can present him before the Saṅgha. He is provided with the Bhikkhu's robe and alms-bowl. He is also instructed how to behave when presented before the Saṅgha for his *Upasampadā*. These instructions may be given by an 'able' and 'competent' monk. This is known as '*Anusāsanā*'. After this *anusāsanā*, he is presented before the Saṅgha where he sits down on his legs in *Ukkuṭika* posture and begs the Saṅgha for his *Upasampadā*. This he does for three times. The Saṅgha then puts certain questions, which he is expected to reply honestly. These questions are put with a view to finding out whether he is an eligible person or not for his 'higher ordination'. He is asked thus: "Do you suffer from any of the diseases like leprosy, boil, eczema, consumption, epilepsy ? Are you a human being ? Are you a man ? Are you not a slave ? Are you free from all debts ? Are you a 'king's servant' in army ? Have you obtained permission from your parents ? Have you completed twenty years of age ? Have you got your bowl and robes ? What is your name ? Who is your *Upajjhāya* ?" After this interrogation is over, a 'competent' and 'able' Bhikkhu proclaims his 'higher ordination' for three times thus: "Venerable Sirs, let the Saṅgha hear me. This person, so and so, wishes for his *Upasampadā* from the Venerable so and so (his *Upajjhāya*). He is quite 'pure' in regard to the matters which are 'stumbling blocks' (*Āntarāyikā-dammā*); he has got his bowl and robes. So and so is requesting the Saṅgha for 'higher ordination' through the 'preceptor' (*Upajjhāya*) so and so. If the 'higher ordaination' of so and so is agreeable to the Venerable

Sirs, let them remain silent; and he to whom it is not pleasing should speak. And the Second time I speak about this matter;.........and the Third time I speak forth......... So and so is being ordained by the Saṅgha through the 'preceptor' so and so. It is agreeable to the Saṅgha, therefore, it is silent. Thus do I understand it." (*Mv.* pp. 53, 54, 93-100).

Immediately after the *Upasampadā*, the newly ordained monk is apprised of the Four *Nissayas*, i. e. four 'resources' upon which he should depend. These are : Living on alms, using rags as his robe, living under trees and using filthy urine as his medicine. Extra acquisitions are also informed; but he is expected to keep these *Nissayas* in mind throughout his whole life. (*Ibid.* p. 100). He is also apprised of the Four *Pārājikās* as *'akaraṇīyā'*, viz. abstention from sexual intercourse, abstention from stealing, abstention from killing a human being and abstention from telling frivolently about the attainment of any higher or miraculous 'knowledge' or 'power'. The newly ordained monk should be handed over to another monk who should escort him up to the *Pariveṇa* (courtyard). (*Ibid.* pp. 100-101; Cf. *SP.* Vol. III, p. 1089).

For the purpose of holding an *Upasampadā* ceremony, an assembly of at least ten fully ordained monks is needed in the Majjhimadesa (N. India), while an assembly of five fully ordained monks is needed outside the Majjhimadesa. (*Mv.* pp. 216, 335).

No *Upasampadā* should be conferred upon any person without an *Upajjhāya*; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* p. 92).

Upasampadā is forbidden to the following persons : A thief who has an 'emblem' (*Dhajabandhacora*), one who has run away from jail (*Kārabhedaka*), a 'registered thief' (*Likhitakacora*), who has been punished by flogging, who has been punished by branding, one who is a matricide, or a patricide, or is a murderer of *Arhanta*, one who has 'shed the blood' of the Buddha, a eunuch, one who has entered into the Saṅgha stealthily by himself (*Theyyasaṃvāsaka*), one who has seduced a nun, one who is a hermaphrodite, one who does not have his *Upajjhāya*, one whose hands are cut off, or feet are cut off, or hands and feet both are cut off, or ears are cut off, or nose is cut off, or ears and nose both are cut off, fingers are cut off, nails are cut off, tendons of feet are cut off, one who is of webbed fingers, one who is a hunchback, one who is a dwarf, one who has goitre, or elephantiasis, one who is 'badly' sick, one who 'disgraces' the assembly on account of some deformity (*Parisadūsaka*), a one-eyed man, one who is has a crooked limb, a lame, one who has paralysis in one side, or one who is a cripple, one who is infirm due to old age, a blind, a dumb, a deaf, a dumb and deaf, a dumb-deaf-blind. (*Ibid.* pp. 89-95).

A mendicant of other sects may get his *Upasampadā* provided he undergoes a *Parivāsa* (i.e. testing period) of four months. If he is found fit, 'higher ordination' may be conferred upon him. (*Ibid.* p. 73). No *Parivāsa* is necessary for a Jaṭila or a mendicant of Śākya race.

After his *Upasampadā*, the ordained person attains the full-fledged monkhood; and he is, therefore, expected to observe all the monastic rules laid down in the *Pātimokkha* and in other *Vinaya* texts. He also becomes eligible for attending all the *Saṅgha-kammas* and other deliberations of the Saṅgha.

In the beginning of the Saṅgha no distinction was made between the *Upasampadā* and *Pabbajjā*. (Cf. *Ibid.* p. 24). But later on, as the strength of the Saṅgha increased, the Buddha gave separate injunctions about them. (Also see: PABBAJJĀ).

In the beginning of the Buddhist Order, the ladies were not admitted into the Saṅgha. But later, at the request of Mahāpajāpati Gotamī and also supported by the Venerable Ānanda, the Buddha allowed the admission of women into the Saṅgha with some restrictions; and thenceforth the Bhikkhunī-Saṅgha came into existence. (*Cv.* pp. 373-379).

The procedure of the *Bhikkhunī Upasampadā* is almost the same as in the case of a monk. The lady is presented first before the Bhikkhunī-Saṅgha for conferring the *Upasampadā* upon her by holding a *Ñatticatutthakammavācā*. After that, she is presented before the Bhikkhu-Saṅgha where again the *Upasampadā* is conferred upon her by holding a *Ñatticatuttha-kammavācā* (as done earlier by the Bhikkhunī-Saṅgha). Hence, this is known as '*Aṭṭhavācika-upasampadā*', i.e. Ordination by two-fours proclamations, one by the Bhikkhunī Saṅgha and the other by the Bhikkhu Saṅgha. (*Kv.* (M), p. 104; *Cf. Cv.* pp. 391-395). Before the *Upasampadā* is conferred upon a nun, it is essential that she should have completed her two years of 'probationary period' as a *Sikkhamānā* by observing the 'six rules of conduct'. If any Bhikkhunī ordains one who has not spent two years as a *Sikkhamānā*, she is liable to commit an offence of *Pācittiya.* (Rule No. 63; *Pāc.* pp. 435-437; *Pm.* (B), p. 43). It is also mentioned in the text that she should not possess any of the 'stumbling blocks' (*Antarāyikā-Dhammā*); and so in order to ascertain it, she should be asked thus : "Are you a woman with no sign of female sex (*nāsi animittā*)? Are you a woman with under-developed signs of female sex (*nāsi animittamattā*)? Are you a woman with no menstruation (*nāsi alohitā*)? Have you a perpetual menstruation (*Dhuvalohitā*)? Are you always keeping pad (*Dhuvacolā*)? Are you always oozing (*Paggharaṇī*)? Have you extraordinary long cloitris (*Sikharaṇī*)? Are you a she-eunuch (*Itthipaṇḍaka*)? Are you an amazon (*Vepurisikā*)? Have you two organs joined (*nāsi sambhinnā*)? Are you a hermaphrodite (*Ubhatobyañjanaka*)? Do you suffer from any of these diseases: leprosy (*Kuṭṭho*), boil (*Gaṇḍo*), eczema (*Kilāso*), consumption (*Soso*) and epilepsy (*Apamāro*)? Are you a human being? Are you a woman? Are you a slave? Are you free from debt? Are you a government servant in army (*Rājabhaṭī*)? Have you obtained permission from your parents or husband? Have you attained twenty years of age? Have you got your bowl and robe? What is your name? What is the name of your 'preceptor' (*Pavattinī*)? (*Cv.* p. 393).

A lady carrying baby (*Gabbhinī*) or suckling a child (*Pāyantī*) should not be ordained; otherwise an offence of *Pācittiya* is committed. (Rule Nos. 61 & 62; *Pāc.* pp. 433-435; *Pm.* (B), p. 43). 'Higher ordination' (*Upasampadā*) may be conferred upon a married lady (*Gihigatā*) even at the age of twelve but not below that age; otherwise an offence of *Pācittiya* is committed. (Rule No. 65; *Pāc.* p. 441; *Pm.* (B), p. 43). Ordinarily the *Upasampadā* is conferred at the age of twenty, especially upon one who is unmarried (*Kumārībhūtā*). An unmarried lady should never be given *Upasampadā* if she is less than twenty years of age (as is the case with the monks). If so done, an offence of *Pācittiya* is committed. (Rule No. 71; *Pāc.* p. 450, *Pm.* (B), p. 44). If a *Sikkhamānā* is of bad temper, she also should not be given *Upasampadā*. This involves an offence of *Pācittiya*. (Rule No. 79; *Pāc.* p. 463; *Pm.* (B), p. 44). Similarly an offence of *Pācittiya* is committed if anyone ordains a lady who has not obtained the permission from her parents or husband. (Rule No. 80; *Pāc.* p. 464-65; *Pm.* (B), p. 44).

The *Upajjhāyinī* or *Pavattinī* must have spent at least twelve years after her *Upasampadā* before she acts as an *Upajjhāyinī* for conferring the *Upasampadā*; otherwise an offence of *Pācittiya* is committed. (Rule No. 74; *Pāc.* p. 441; *Pm.* (B), p. 44). Similarly an *Upajjhāyinī* cannot perform the *Upasampadā* ceremony every year, nor can she ordain more than one in a year. If she does so, she is liable to commit the *Pācittiya* offences. (Rule Nos. 82, 83; *Pāc.* pp. 467-468; *Pm.* (B), p. 44).

The Buddha, before he condescended to the requests of Ānanda and Mahāpajāpati Gotamī for admitting the woman-folk into the Saṅgha, laid down 'Eight Important Rules' (*Aṭṭhagarudhammā*), which a nun must observe throughout her whole life. These are: (1) A nun who has received her *Upasampadā* even a century earlier must pay respect to a monk who has just received his *Upasampadā*. (2) A nun must not spend her 'rainy resort' (*vassāvāsa*) at a residence where there is no monk. (3) A nun must ask on every fortnight the date of *Uposatha* and the day when she should come for her 'exhortation' (*Ovāda*). (4) After the 'rainy resort' a nun must 'invite' *Pavāraṇā* before both the Bhikkhu and Bhikkhun Saṅghas in respect of three things as to what was seen, or heard or suspected against her character during the *Vassāvāsa*. If a nun happens to commit some grievous offence (*Saṅghādisesa*), she should undergo a *Mānatta* of a fortnight before both the Saṅghas of Bhikkhus and Bhikkhunīs. (6) A *Sikkhamānā* (probationer) should seek *Upasampadā* only when she has spent two years of training-period observing the 'six rules'; and that she should seek for *Upasampadā* from both the Saṅghas. (7) A nun should never abuse or revile a monk on any account. (8) Only monks can 'admonish' or 'exhort' the nuns but never the nuns can 'adminish' or 'exhort' the monks. (*Cv.* pp. 374-375). When these 'Eight Important Rules' were

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accepted by Mahāpajāpati Gotamī, the Buddha allowed the initiation of ladies in the Buddhist Order. But He expressed His apprehension that on account of the inclusion of the ladies in the Buddhist Order, the Saṅgha would not last long and it might be detrimental to the very existence of the *Dhamma* in the world. (*Ibid.* pp. 376-77).

We come across the instances of eight kinds of *Upasampadās* in the *Vinaya* texts. These are: (1) *Ehi Bhikkhu Upasampadā* (by uttering only 'come'). (2) *Saraṇagamana Upasampadā* (by undergoing the three 'refuges', the Buddha, Dhamma and Saṅgha). (3) *Ovādapaṭiggahaṇa Upasampadā* (by receiving 'exhortation' only). (4) *Paññābyākaraṇa Upasampadā* (by exposition of 'higher knowledge'). (5) *Garudhammapaṭigghaṇa Upasampadā* (by accepting the 'Eight Important Rules' as by Mahāpajāpati Gotamī). (6) *Dūtena Upasampadā* (ordination through a messenger. This is allowed in the case of women-folk). (7) *Aṭṭhavācika Upasampadā* (the formal ordination of a nun). (8) *Ñatticatutthakamma Upasampadā* (the formal ordination of a monk). The first six are of unusual types, while the two—the 7th and 8th are the common types of *Upasampadās* for the nuns and monks respectively. (*SP*. Vol I, pp. 233-237).

Upassaya

A nunnery or the dwelling place for the Bhikkhunīs. (*Upassayaṃ ti gharaṃ*—*SP*. Vol. III, 1387; Cf. *Kavāṭabaddho ti vuccati.—Pāc.* pp. 84; 399). The Buddha allowed the *Upassaya* for the nuns. (*Cv*. p. 399). No Bhikkhunī should turn out another Bhikkhunī from the *Upassaya* if she has already been allowed to stay there; otherwise an offence of *Pācittiya* is committed. (Rule No. 35; *Pāc.* p. 399; *Pm.* (B), p. 41).

Upāsaka

A Buddhist lay-devotee, having faith in the Buddha, Dhamma and Saṅgha.

When a lay-devotee is initiated, he takes 'refuge' in the Buddha, the Dhamma and Saṅgha for three times. (*Yo koci saraṇagato gahaṭṭho ti Upāsako.—Dīghanikāyaṭṭhakathā* (R), Vol. I, p. 234). It is also laid down that he should observe the following 'five precepts' (*Pañcasīlāni*), viz. abstenance from killing, from stealing, from immoral acts, from telling lie and from taking intoxicants. It is also expected from him that he would abstain from earning his livelihood by sinful trades, such as, trade in arms,......in living beings,......in meat,......in liquor and......in poison. (*Ibid.* p. 235).

The first Upāsakas of the Buddha were two traders, Tapassu and Bhallika. As they became the lay-devotees prior to the existence of the Saṅgha, they were also known as '*Dvevācikā Upāsakā*' i.e. Upāsakas by 'two utterances', the Buddha & Dhamma only. (*Mv.* p. 6). After the formation of the Saṅgha at Isipatana (Mod. Sarnath, Varanasi) by the Buddha, the first *tevācika* Upāsaka was the father of

Yasa Thera, who had undergone the 'three refuges', viz. the Buddha, Dhamma and Saṅgha. He was then called '*Tevācika Upāsaka*'. (*Ibid.* p. 20).

Since an Upāsaka is not an ordained person (*Anupasampanna*) and hence not the member of the Saṅgha, he is not allowed to be present in the *Saṅgha-kamma* of any kind. The Bhikkhus are also forbidden to hold the recitation of the *Pātimokkha* in the presence of a layman; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* p. 117).

Upāsikā

A female lay-devotee, having faith and reverence in the Buddha, Dhamma and Saṅgha. (*Buddhaṃ saraṇaṃ gatā, Dhammaṃ saraṇaṃ gatā, Saṅghaṃ saraṇaṃ gatā.—Pārā.* p. 280).

The first female lay-devotees of the Buddha were the mother and the former wife of Yasa Thera. They underwent the 'three refuges' to the Buddha, Dhamma and Saṅgha by making three utterances; and so they were also known as '*Tevācikā Upāsikā*'. (*Mv.* p. 21). No Upāsikā was made by the Buddha prior to the formation of the Saṅgha and hence '*Dvevācikā Upāsikā*' (i.e. an Upāsikā by undergoing to two 'refuges' of the Buddha and Saṅgha only) is not to be found.

Upāhana

A sandal or shoe, made of leather. In the beginning the Buddha did not allow *Upāhana* to the monks. But later on, seeing the plight of Venerable Soṇa Koḷavisa, the Buddha allowed the monks to use simple type of sandals made of one lining (*Ekapalāsikaṃ*). (*Mv.* p. 204). If a monk used the sandal made of more than one lining in the Majjhimadesa (N. India), he would be liable to commit the offence of *Dukkaṭa*. (*Ibid.* pp. 204, 216). But the monks living outside the Majjhimadesa might use the sandals of any number of linings. (*Ibid.* p. 216).

Many kinds of sandals are mentioned in the texts as unsuitable for the use of the monks, which were used mostly by the people at large. These are: Sandals of dark-blue colour (*sabba-nīlikā*), of entirely yellow colour (*sabba-pītikā*), of entirely red colour (*sabba-lohitikā*), of entirely crimson colour (*sabba-majjiṭṭhikā*), of all black colour (*sabba-kaṇhā*), of entirely orange colour (*mahārangaratta*). Similarly those sandals with dark-blue straps, with entirely crimson straps, with all black straps, with entirely orange coloured straps, with multi-coloured straps were not permitted for the use of the monks. So also the sandals with heel-covering (*khallakabaddhā*), with topboots (*Pāliguṇṭhimā*), stuffed with cotton (*Tūlapuṇṇikā*), of many hues like partridges' wings (*Tittirapattikā*), of pointed shape like ram's horn (*Meṇḍakavisāṇabaddhikā*), of pointed shape like goat's horn (*Ajavisāṇabaddhikā*), pointed like the scorpian's tail, sewn round with the peacock-tail-feathers and the embroidered ones, were not allowed for the monks. The following sandals were also not suitable for the use of the monks. These are: A sandal decorated with the lion's skin (*Sīhacammaparikkhaṭā*),......with tiger's skin (*Byagghacammaparikkhaṭā*),......with panther's skin (*Dīpicammoparikkhaṭā*)......with antelope's skin (*Ajinacammoparikkhaṭā*),......with otter-skin (*Udacammaparikkhaṭā*), ...with cat-skin (*Majjāracammaparikkhaṭā*), ...with squirrel-skin (*Kāḷakacammaparikkhaṭā*), ...with owl-skin (*Ulūkacammaparikkhaṭā*). If such types of *Upāhanas* were used by a monk, he was liable to commit the offence of *Dukkaṭa*. (*Ibid*. pp. 205-206).

As mentioned above the *Upāhana* of single lining only is allowed for the monks, but an old sandal of many linings may be used. (*Ibid*. p. 206).

It is regarded as a matter of disrespect if a monk walks with his elders (like *Upajjhāya* or *Ācariya*) by putting on the sandals when the elder does not have any. Such a behaviour entails the offence of *Dukkaṭa*. Exemptions are, however, given to those who have some troubles in their feet, such as chilblains, spline or afflictions of corns on the feet (*Pādakhīlābādho*). Ordinarily a monk is not expected to use the *Upāhana* inside the *ārāma*; but during nights one may use it. Similarly *Upāhana* may be put on if one has to sit on a couch or chair so that he can avoid his feet being soiled by dirt. (*Ibid*. p. 207). A monk going round for alms in a village should take off his sandals; otherwise the offence of *Dukkaṭa* is committed. If necessary, it may be kept in the shoe-bag (*Upāhanathavikā*). This rule was especially framed for those who lived in the forests. (*Cv*. pp. 207; 322).

It was the Indian tradition to take off shoes when showing respect to the elders or saluting them. In the Buddhist Saṅgha also the same courtesy was followed. (Cf. *Mv*. pp. 44, 58).

A Bhikkhunī is not allowed to use the *Upāhana* except when she is sick; otherwise an offence of *Pācittiya* is committed. (Rule No. 84; *Pāc*. pp. 468-469; *Pm*. (B), p. 44).

Upāhanathavikā

A sandal-bag. It was prescribed by the Buddha for the monks living in the forest, particularly when going round for alms in the village. The sandal-bag may have strings also to hang. (*Cv*. p. 207).

Uposatha

A sort of ecclesiastical congregation of the Buddhist Order (twice in a month) with a view to expounding the Dhamma and to reciting the ecclesiastical rules laid down in the *Pātimokkha*. In fact, it was a pre-Buddhistic tradition prevalent amongst the other religious sects who used to assemble on the eve of every week. They utilised these days for their religious discourses and for the exposition of their doctrines. (*Mv*. p. 105). The Buddha also adopted this practice with certain modifications suiting to his *Dhamma* and *Vinaya*. *Uposatha* days were reduced by him from four to two in a month; to be held twice on the (i) *Cātuddasī* and (ii) on the *Paṇṇarasī* of the month. (*Ibid.* p. 105). The Buddha has laid down that the *Uposatha* days should be utilised by the Saṅgha for expounding the Dhamma and also for the recitation of the *Pātimokkha*. (*Ibid.* p. 106). The reckoning of the days is not done by the month but by the *Pakkha* (fornight) and so the four months of a season (the seasons are three—the *Hemanta*, the *Gimhāna* and the *Vassāna*) would have 8 *Pakkhas*, for holding the *Uposatha*. Thus the 3rd & the 7th *Pakkhas* of a season are *Cātuddasī*, while the others the 1st, 2nd, 4th, 5th, 6th and 8th *Pakkhas* have the *Paṇṇarasī Uposatha*. (*Kv.* (M), p. 86; Cf. *SP.* Vol. III, p. 1091).

There is an *Uposatha* which can be held on any day by the Saṅgha. This is called the *Sāmaggī-Uposatha*. This is held in order to give a formal seal of 'reconciliation' on a quarrel which existed earlier in the Saṅgha but now which has been made up. This formal confession of 'reconciliation' is given by the 'whole Saṅgha' and hence, it is called *Sāmaggī Uposatha* or 'reconciliation *Uposatha*'. (*Mv.* pp. 388-389; Cf. *SP.* Vol. III, p. 1236). This can be held on any day. (*Kv.* (M), p. 86).

When the *Uposatha* is attended by the Saṅgha (of 4 or more Bhikkhus), it is called the *Saṅgha Uposatha*. The *Gaṇa Uposatha* is one which is attended by a *Gaṇa* of the monks (i. e. by two or three Bhikkhus). And when the *Uposatha* is performed by one monk (*Puggala*) alone, it is called the *Puggala Uposatha*. A *Saṅgha Uposatha* is also known as *Suttuddesa Uposatha* simply because the *Sutta*, i. e. *Pātimokkha*, is recited in this assembly. In the *Gaṇa Uposatha* the *Pātimokkha* is not recited. The monks only proclaim their 'purity' (*Pārisuddhi*) among themselves; and so it is also called *Pārisuddhi Uposatha*. The *Puggala Uposatha* is also known as *Adhiṭṭhāna Uposatha*, because the single person can only have his 'resolve' (*adhiṭṭhāna*) to perform the *Uposatha*. (*Kv.* (M), p. 93; *Mv.* pp. 125-126; *Pari.* p. 222).

In the *Pātimokkhapadatthavaṇṇanā* [(M), p. 15], the word *Uposatha* has been explained in three ways: (i) *Sīlena upeto hutvā vasanaṃ uposatho. Ko so? Pātimokkha uddeso* (i.e. attending endowed with the *Sīlas*. What is that? It is the recitation of the *Pātimokkha*.). (ii) *Upecca vasitabbo, saṃvasitabbo etenāti vā uposatho* (i.e. attending by realising its significance). (iii) *Samaggaṃ upagantvā vasanti bhikkhū etenāti vā uposatho* (i.e. It is *Uposatha* because the Bhikkhus undertake to live in harmony together).

The Bhikkhus living within one *Sīmā* or 'boundary' are required to hold their *Uposatha* at an *Uposathāgāra* or the hall for the Uposatha. In case the *Uposathāgāra* is found too small, the place around the *Uposathāgāra* or another place fit for the purpose may be used after making such by declaration by the *Ñattidutiyakamma*. This is known as *Uposathapamukha*. (*Mv.* pp. 109-111).

Uposatha cannot be observed by a 'group of monks'. It can be held only by the whole Saṅgha, and that also in proper manner. (*Dhammena samaggaṃ uposathakammaṃ anuññātaṃ.—Ibid.* p. 114).

A Bhikkhu cannot attend the *Uposatha* ceremony if he has committed some 'offence' which he has not yet expiated. (*Ibid.* pp. 126-127).

In the texts as many as twenty one persons are mentioned in whose presence the *Uposatha* should not be performed. These are : Bhikkhunī, Sikkhamānā, Sāmaṇera, Sāmaṇerī, *Sikkhāpaccakkhātaka* (one who has disrobed), one who has committed *Pārājika* offence, the three kinds of *Ukkhittaka*, a eunuch, one who has entered the Saṅgha stealthily (*Theyyasaṃvāsaka*), one who has gone over to another sect, one who belongs to the non-human world (*Tiracchānagata*), murderer of father, or mother, or *Arahanta*, the seducer of Bhikkhunīs, one who has created 'dissension' in the Saṅgha, one who has 'shed the blood of the Buddha', a hermaphrodite and a layman. (*Mv.* pp. 141-142; Cf. *Kv.* (M), p. 93). They are known as *Vajjanīyapuggalā*, i.e. 'prohibited persons'. If the *Uposatha* is performed in the presence of any of the above mentioned persons (except the *Ukkhittaka*), an offence of *Dukkaṭa* is committed. But if the *Uposatha* is held in the presence of an *Ukkhittaka*, an offence of *Pācittya* is committed. (Rule No. 69; *Pāc.* p. 185; *Pm.* (B), p. 17; Cf. *Kv.* (M), p. 93).

Uposathāgāra or Uposathagga

A building for the purpose of holding *Uposatha* is known as *Uposathāgāra*. It may be a *Vihāra*, or an *Aḍḍhayoga*, or a *Pāsāda*, or a *Hammiya*, or a *Guhā*. Only one *Uposathāgāra* is allowed within one *Sīmā*; and if there are more than one, the offence of *Dukkaṭa* is committed. To select a building as an *Uposathāgāra* the Saṅgha holds a *Ñattidutiyakamma* for the purpose. (*Mv.* pp. 109-110). In case more than one buildings have already been selected as the *Uposathāgāra*, only one should be retained and the others should be cancelled by holding a *Ñattidutiyakamma*. (*Ibid.*).

Uposathapamukha

Should the *Uposathāgāra* be found too small for the number of the monks assembled for the *Uposatha*, the Saṅgha may declare the place around the *Uposathāgāra* or any other place as fit for holding the *Uposathakamma*. This site is known as *Uposathapamukha*. For this purpose the signs are determined and then by holding a *Ñattidutiyakamma* it is formally so 'declared' and 'agreed upon' by the Saṅgha (*Mv.* pp. 110-111).

Uposathika-Bhatta

A meal offered on the *Uposatha* day (i.e. on the fortnight of a month) by a layman who has observed the 'Eight Precepts' on this day. The Buddha allowed the monks to eat such a meal. (*Cv.* p. 272; *Mv.* p. 55; Cf. *SP.* Vol. III, pp. 1354-1355).

Ubhatopaññatti

Enactment of the ecclesiastical rules applicable both to the Bhikkhu and Bhikkhunī Saṅghas. (*Pari.* p. 4; Cf. *SP.* Vol III, p. 1396).

Ubhatobyañjanaka

A hermaphrodite. Such a person should not be ordained. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa*. In case such a person happens to get his ordination, this should be cancelled. (*Mv.* p. 92; Cf. *SP.* Vol. III, pp. 1078-1079). Such a person is regarded as *Vajjanīya* or 'prohibited' at any ecclesiastical performance. In his presence no function should be held by the Saṅgha. (*Mv.* p. 142).

Ubhatolohitakūpadhāna

A kind of bed with red pillows at both ends for resting the head and feet. (*Sīsūpadhānaṃ ca pādūpadhānañcāti mañcassa ubhato lohitakūpadhānaṃ.—SP.* Vol. III, p. 1150). It is regarded as *Uccāsayanamahāsayana* and hence not allowed for the use of the monks. If one uses it, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It may be used for sitting only but never for sleeping even if it belongs to a layman. (*Cv.* p. 258).

Ummatakasammuti

The formal declaration made by the Saṅgha about a Bhikkhu who has gone mad. This declaration of the Saṅgha is made by holding a *Ñattidutiyakamma;* and after that, the Saṅgha is free to hold *Uposatha* or any other ecclesiastical function with him or without him. (*Mv.* pp. 124-125).

Ulūkapakkha

The feathar of the owls, used as a robe. The Buddha prohibited the monks from using it. If one used it, he was liable to commit the offence of *Thullaccaya.* (*Mv.* p. 320). It was indeed used as the robe by the other sects during the time of the Buddha and hence called '*Titthiyadhaja*'. (*Ibid.*).

Ussāvanantikā-Kappiyabhūmi-Kuṭī

It is one of the four 'suitable places' (*Kappiyabhūmi*) for storing the food articles by the monks. (*Mv.* p. 254). For the construction of such a building, monks ceremonially lay the foundation stone or raise a pillar etc. by uttering thus : *Kappiyakuṭiṃ karoma*; i.e. we construct a 'suitable building' (a *Kappiyakuṭi*) *SP.* Vol. III, pp. 1162-1163). See also KAPPIYABHŪMI.

E

Ekatopaññatti

Enactment of the ecclesiastical rules for only one of the Saṅghas, i. e. either for the Bhikkhu Saṅgha or for the Bhikkhunī Saṅgha. (Same as *Asādhāraṇapaññatti*). (*Pari.* p. 4; Cf. *SP.* Vol. III, p. 1396).

Ekantalomī

A kind of woolen spreading which has got long hair on both sides. (*Ubhato uggatalomaṃ uṇṇamayattharaṇaṃ.—SP.* Vol. III, p. 1194). It is regarded as *Uccāsayanamahāsayana* and hence not allowed for the use of the monks; and if anybody uses it, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It may be used for sitting only but never for sleeping even if it belongs to a layman. (*Cv.* p. 258).

Eḷakapādaka-Pīṭha

A small chair with wooden seat. (*Dārupaṭṭikāya uparipāde ṭhapetvā bhojanaphalakaṃ viya kataṃ pīṭhaṃ vuccati.—SP.* Vol. III, pp. 1299-1300). The Buddha allowed its use for the monks. (*Cv.* p. 242).

O

Okāsa

The 'consent' to be obtained from a monk who has done something 'wrong' so that he may be put some questions with a view to reproving him. It is laid down that if the monk is 'pure' or there is no genuine case against him, the 'consent' should not be sought; otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 116; Cf. *Pari.* pp. 329-330). No Bhikkhunī is allowed to put any question to a Bhikkhu without obtaining 'consent' from him; otherwise an offence of *Pācittiya* is committed. (Rule No. 95; *Pāc.* p. 479; *Pm.* (B), p. 45).

Okkhittacakkhu

'Downcast-eyes'. A Bhikkhu or a Bhikkhunī when entering a village or a house or sitting there, should keep the eyes downcast and should not see beyond a *Yuga.* (i.e. a small distance of about four hands or two steps). (*Pāc.* p. 248; Cf. *SP.* Vol. II, p. 923; *Kv.* (M), p. 279; *Pātimokkhapadatthavaṇṇanā* (M), p. 290).

A Bhikkhu or a Bhikkhunī should always go with the downcast eyes (*Sekhiya* Rules Nos. 7 & 8; *Pm.* (B), pp. 21 & 53); otherwise the offence of *Dukkaṭa* is committed. (*Pāc.* p. 248).

Ottharaka

A kind of large water-strainer fixed in the pond for the use of many monks, especially when the monks are engaged in building construction. (*Cv.* p. 208; Cf. *Yaṃ udake ottharitvā ghaṭakena udakaṃ gaṇhanti. Taṃ hi catūsu daṇḍakesu vatthaṃ bandhitvā udake cattāro khāṇuke nikkhanitvā tesu bandhitvā sabba pariyante udakato mocitvā majjhe ottharitvā ghaṭena udakaṃ gaṇhanti.*—*SP.* Vol. III, p. 1289).

Onaddhapīṭha

A kind of chair with stuffed seat. The Bhikkhus were allowed to use it. (*Cv.* p. 244).

Onaddhamañca

A kind of bed-stead with stuffed seat. Its use was allowed by the Buddha. (*Cv.* p. 244).

Omasavāda

Derogatory or insulting words spoken against a monk. If a monk uses such words against another monk, he is liable to commit an offence of *Pācittiya.* (Rule No. 2). The derogatory or insulting words may refer to another monk's caste, name, *Gotta,* deeds, profession, disease, appearance, vices and offences etc. These are regarded as abusive words. (*Pāc.* p. 10ff; Bhikkhunī Rule No. 98; *Pm.* (B), pp. 11 & 45).

Ovaṭṭika (I)

A bracelet. (*Valayaṃ.*—*SP.* Vol. II, p. 651). Its use was prohibited by the Buddha. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 195).

Ovaṭṭika (II)

To re-stitch a piece of cloth; overstitching. (*Bahitvā karaṇaṃ ovaṭṭikaṃ.*—*SP.* Vol. II, p. 1197). (*Mv.* p. 306; It is called *Bakhiyā* in Hindī).

Ovāda

Generally speaking it means 'exhortation', 'admonition' or advice to a disciple or a pupil by his *Upajjhāya* or *Ācariya.* (*Mv.* pp. 48, 62; *Cv.* pp. 332, 341). But the customary 'exhortation' or 'admonition' to the Bhikkhunīs about their *Aṭṭhagarudhammā* on the *Uposatha* day is also known as *Ovāda.* (*Cv.* pp. 374-375; *Ovādo nāma aṭṭhagarudhammā.*—*Pāc.* pp. 78, 430). It was the tradition that the Bhikkhunīs were 'admonished' with the 'Eight Important Rules' or *Aṭṭhagarudhammā* on the *Uposatha* days by a monk selected by the Saṅgha for the purpose before the *Pātimokkha* was recited in the Assembly. A 'competent' monk was selected by the Saṅgha for the purpose by holding a *Ñatticatutthakamma.* (*Pāc.* p. 78). He alone could 'exhort' the Bhikkhunīs assembled there. Other monks were not allowed

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to do so. If one did so, he was liable to commit an offence of *Pācittiya*. (Rule No. 21; *Ibid.* p. 78; *Pm.* (B), p. 12). It was also enjoined by the Buddha that the Bhikkhunīs should attend this 'exhortation' (*Ovāda*) without fail; otherwise an offence of *Pācittiya* was committed. (Rule No. 58; *Pāc.* p. 430; *Cv.* p. 384; *Pm.* (B), p. 43). But later on this observance was relaxed and then only two or three Bhikkhunīs of the Bhikkhunī Saṅgha could attend the *Ovāda*. And if more than two or three Bhikkhunīs of the Bhikkhunī Saṅgha attended the *Ovāda*, the offence of *Dukkaṭa* was committed. (*Cv.* p. 384).

The monk who delivers the *Ovāda* is known as *Bhikkhunovādaka Bhikkhu.* (*Pāc.* pp. 75-78).

Ovāda-Ṭhapana

A kind of *Daṇḍakamma* (punishment) which is pronounced against a Bhikkhunī if she behaves improperly and unmannerly with the monks. In the first instance, such a nun is prohibited to enter the *Vihāra* (*Āvaraṇa*); and if she does not pay any heed to the *Āvaraṇa*, she is not allowed to receive any 'exhortation' (*Ovāda*) from the monks and also she is forbidden to attend the *Uposatha* with other nuns. This act of punishment is known as *Ovāda-ṭhapana*. (*Cv.* pp. 382-383; Cf. *SP.* Vol. III, p. 1384).

The monk who has pronounced this punishment and has disallowed the nun from receiving the 'exhortation' (*Ovāda*) should not go on a long journey till the case is settled; otherwise he will commit the offence of *Dukkaṭa*. (*Cv.* p. 383). A 'competent' and 'able' monk can alone disallow a nun from receiving the *Ovāda*, but not a foolish or indolent monk; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.*).

Osāraka

An outer verandah of a *Vihāra*, usually supported by bamboo poles, particularly in that *Vihāra* which has no inner varandah. (*Anālindake vihāra vaṃsaṃ datvā tato daṇḍake osāretvā katacchadanaṃ pamukhaṃ.—SP.* Vol. III, p. 1303). Such a verandah is approved by the Buddha. (*Cv.* p. 246; It is called *Osārā* in Hindī).

Osāraṇā

(I) Accepting a person as a member of the Saṅgha by *Upasampadā* (*Osāraṇāti pavesanā, taṃ ce saṅgho osāretīti upasampadākammavasena paveseti.—SP.* Vol. III, p. 1219 Cf. *Mv.* p. 338). Or (II) 'calling back' a monk by the Saṅgha, who has been excommunicated on account of the offences like *Pabbājanīya*, *Tajjanīya*, *Niyassa*, *Ukkhepanīya*. (*Mv.* p. 101; Cf. *SP.* Vol. III, p. 1219).

In the *Kaṅkhāvitaraṇī* [(M), pp. 256-258] the acts like (i) resuming the acceptance of the offerings of an Upāsaka who has been earlier debarred from offering the *Dāna* to the monks on account of his ill behaviour (*Pattanikkujjana*); or (ii) 'calling back' a Sāmaṇera who has been excommunicated for some time; or

(iii) presenting a probationer for his *Upasampadā* (higher ordination) before the Saṅgha, are also described as *Osāraṇā*. (Cf. *Pari.* p. 390).

Ka

Kañcuka

A jacket or a long mantle. The Buddha prohibited its use for the monks and the nuns. If one used it, he or she was liable to commit the offence of *Dukkaṭa* (*Mv.* p. 321; *Cv.* p. 388).

Kaṭacchuparissāvana

A water strainer, fixed in a frame. This was used by the monks for straining water. (*Cv.* p. 207; Cf. *Tīsu daṇḍakesu vinandhitvā kataṃ.—SP.* Vol III, p. 1289).

Kaṭākaṭa

The well cooked Mugga-gruel (*Phaseolus mungo*). The Buddha allowed the monks to use it as a medicine. (*Mv.* p. 225; Cf. *Dhota siniddho.—SP.* Vol. III, p. 1156).

Kaṭissa

An embroidered silken bed-spreading with golden weave. (*Ratanaparivesitaṃ koseyyakaṭissamayaṃ paccattharaṇaṃ.—SP.* Vol. III, p. 1194; *Koseyyakaṭissamayaṃ ti kosiyasuttānaṃ antarā suvaṇṇamayasuttāni pavesetvā vītaṃ.—Vimativinodanīṭīkā* (M), Vol. II, p. 184). It is regarded as *Uccāsayanamahāsayana;* and hence it is not allowed for the use of the monks. If anybody uses it, he is liable to commit the offence of *Dukkaṭa*. (*Mv* p. 211). It may be used for sitting only even if it belongs to a layman but never for sleeping. (*Cv.* p. 258). It may be used as *Bhūmmattharaṇa* by the Saṅgha in the *Vihāra*. (*Ibid.* p. 265).

Kaṭisuttaka

A kind of ornamental band or chain to decorate the waist. (*Yaṃ kiñci kaṭipilandhanaṃ.—SP.* Vol. III, p. 1282). Its use was prohibited by the Buddha for the monks. (*Cv.* p. 195).

A string round the waist to hold the *Āṇicolaka* (menstruation pad) is also known as *Kaṭisuttaka.* The Buddha allowed the Bhikkhunīs to use it. (*Ibid.* p. 391). After the menses period is over, it should not be used. It should be removed; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* p. 391).

Kaṭhina (I)

A wooden-frame used when stitching the robes. Its use was allowed by the Buddha for the monks. (*Cv.* p. 205; Cf. *Nissenimpi tattha attharitabbakaṭasāra-*

kakilañjanānaṃ aññatarampi.—SP. Vol. III, p. 1288). The Buddha has asked the monks to use it properly and keep it carefully in the *Kaṭhinasālā* (i. e. the room in which the *Kaṭhina* was used and kept). Any unscrupulous use of the *Kaṭhina* may involve the offence of *Dukkaṭa*. (*Cv.* p. 206).

Kaṭhina (II)

It is an ecclesiastical ceremony held after the end of the first *Vassāvāsa* (rainy resort) (i.e. in the month of Kattika) in which a *Cīvara* (a *Saṅghāṭī* or an *Uttarāsaṅga* or an *Antaravāsaka* or even a piece of cloth) is offered to a monk who is found poor in respect of his robes and also has lived righteously during the 'rainy resort.' To select such a monk, a *Ñattiduliyakamma* is held by the Saṅgha. (*Mv.* p. 266; *Pari.* p. 310; Cf. *SP.* Vol. III, p. 1173). If the Saṅgha happens to offer a piece of cloth (not a prepared robe), the recipient monk is required to prepare one of the three robes (*Uttarāsaṅga*, *Saṅghāṭī* or *Antaravāsaka*) which he needs most on the same day. (*Mv.* p. 267).

The Bhikkhu selected for the *Kaṭhina*-robe enjoys the following five 'privileges' (*Ānisaṃsa*); viz. (i) He can go out without telling others even if he has an invitation for *Dāna* (*Anāmantacāro*). (ii) He can remain without one of the three robes (*Asamādānacāro*). (iii) He can take a 'groupmeal' (*Gaṇabhojana*). (iv) He can keep any number of robes without *adhiṭṭhāna* (resolve) or *vikappanā* ('formally acceptable'). (v) He has the privilege to get a share from the *Cīvara* donated to the Saṅgha. (*Mv.* p. 266ff). These 'privileges' remain in force for five months, i.e. up to the full-moon day of *Phagguṇa* (March). (*Pārā.* p. 369; *Kv.* (M), p. 159).

The *Kaṭhina* may be performed with the cloth or the prepared robe donated by any person, a layman, a monk, a Sāmaṇera, a Sāmaṇerī, a Bhikkhunī or a Sikkhamānā. It may be a new cloth, a rag (*pilotikā*), a cloth thrown in the dust (*paṃsukūla*), a piece of cloth purchased from the market. But it is not a cloth obtained by self-instruction or hint (*animittakena*), or a cloth received by any sort of inducement (*aparikathākatena*). It is not a cloth which is obtained for the temporary purpose (i.e. on hire etc.) (*akukkukatena*). It is a cloth which cannot be stored for more than one day after it is received (*asannidhikatena*). It is not a *Nissaggiya cīvara* (i.e. a *Cīvara* which involves the offence of *Nissaggiya-pācittiya*). This is a cloth which has already been 'tarnished' (*Kappakataṃ*); and it may be a *Saṅghāṭī*, an *Uttarāsaṅga* or an *Antaravāsaka*. It is a cloth which is cut into five or more pieces and then stitched; and it is proper according to the rules of the *Vinaya* and for which an *Anumodanā* ('appreciation') is done as per rules. (*Mv.* p. 267; *SP.* Vol. III, pp. 1174-1175). The recipient monk is required to utter thus: *Imāya saṅghāṭiyā* (*iminā uttarāsaṅgena* or *antaravāsakena*) *kaṭhinaṃ attharāmi*; (i.e. By this *Saṅghāṭī* or *Uttarāsaṅga* or *Antaravāsaka* I 'spread' it as *Kaṭhina*). (*Kaṭhina*-

attharaṇa). The monk then approaches the Saṅgha and informs that he has 'spread' the *Kaṭhina cīvara* righteously; and prays for the 'appreciation' (*anumodanā*) of the Saṅgha. All the monks thereupon 'appreciate' it. (*Pari.* p. 311; Cf. *SP.* Vol. III, pp. 1174-1175).

The following persons are not eligible (*abhabba*) for receiving the *Kaṭhina*. They are : One who does not know the *Pubbakaraṇa* ('Preliminaries'); who does not know how to disperse with the old robe (*paccudhāra*); who does not know the 'resolve' (*adhiṭṭhāna*) for a new robe; who does not know how to 'spread' the *Kaṭhina* (*attharaṇa*); who does not know about the removal of *Kaṭhina* (*uddhāra*); who does not know the five 'impediments' or 'obstacles' (*palibodha*) regarding 'residence' and robe; who does not know the five 'privileges' (*ānisaṃsā*) of *Kaṭhina*. (*Pari.* p. 310).

The persons outside the *Sīmā* are not eligible for 'appreciating' (*anumodanā*) the *Kaṭhina*. Similarly one who cannot speak out the *anumodanā* loudly or whose utterance is not distinct, is not eligible for this. (*Ibid.* p. 310).

The 'spreading' (*attharaṇa*) of *Kaṭhina* is not regarded as valid if the cloth for the *Kaṭhina* is not 'proper' (*kappiya*) (*Vatthuvipanna*); or the cloth received by the Saṅgha for *Kaṭhina* is offered after one day (*Kālavipanna*); or the cloth (received by the monk selected for *Kaṭhina*) could not be prepared as a robe on the same day (*Karaṇavipanna*). (*Ibid.* p. 310; Cf. *SP.* Vol. III, 1482).

The 'privileges' (*ānisaṃsā*) for *Kaṭhina* are forfeited or withdrawn under following eight circumstances. They are : (1) When a monk goes away from his *Vihārasīmā* with a view not to returning (*Pakkamantikā*). (2) When a monk goes away from his *Vihārasīmā* and then decides to prepare the robe but somehow or other does not return to his *Vihāra* (*Niṭṭhānantikā*). (3) When a monk goes away from his *Vihārasīmā* and then makes up his mind neither to make the robe nor to return to his *Vihāra* (*Saniṭṭhānantikā*). (4) When a monk goes away from his *Vihārasīmā* and then decides to make his robe out of the *Kaṭhinadussa* but not to return to the *Vihāra*. Hence the prepared robe is 'lost' by itself (*Nāsanantikā*). (5) When a monk goes away from the *Vihārasīmā* with a view to returning and there he prepares the robe. Later he comes to know that his *Kaṭhina* has been withdrawn (*Sāvanāntikā*). (6) When a monk goes away from his *Vihārasīmā* in search of some cloth in order to prepare the robe out of that cloth, but not with an idea to returning to the *Vihāra*. Later his hopes are not fulfilled as he does not get the cloth which he needs (*Āsāvacchedikā*). (7) When a monk goes away from the *Vihārāsīmā* and makes the robe, but somehow or other he does not return and the period of one day passes away. He then loses the *Kaṭhina* 'privileges' (*Sīmātikkantikā*). (8) When a monk goes away from the *Vihārasīmā* and makes the robe there with a view to returning; but later he decides to forego his *Kaṭhina* 'privileges' in favour of an other monk of his *Vihāra*. The monks there also agree to this proposal. And then the *Kaṭhinā* 'privileges' are deemed as 'lost' (*Sahubhāra*). (*Mv.* pp. 267-282; *Pari.* pp. 313-315; Cf. *SP.* Vol. III, pp. 1178-1180).

Kaṭhina-Attharaṇa

When a *Kaṭhina* robe or cloth is offered ceremonially to a selected monk by the Saṅgha, the selected monk is required to make one of the three *cīvaras* (*Uttarāsaṅga*, *Saṅghāṭī* or *Antaravāsaka* which he needs most) from the cloth received by him; and then has to utter thus: "*Īmāya saṅghāṭiyā* (or *Iminā uttarāsaṅgena* or *antaravāsakena*) *kaṭhinaṃ attharāmi*"; i. e. "By this *Saṅghāṭī* (or *Uttarāsaṅga* or *Antaravāsaka*) I 'spread' it as *Kaṭhina*". This is known as *Kaṭhina-attharaṇa*. It is some sort of acceptance by the monk and to treat the cloth as ceremonially received. After this the monk informs another Bhikkhu that he has 'spread' the *Kaṭhina* ritually. He beseeches the Saṅgha also for its 'approval' (*anumodanā*). All the monks thereupon 'approve' it. (*Pari.* pp. 311-312; Cf. *SP.*, Vol. III, pp. 1174-1175).

Kaṭhina-Uddhāra

'Forfeiture' or 'withdrawal' of all the 'privileges' (*ānisaṃsā*) that a monk has got on account of *Kaṭhina*. There are eight such 'occasions' (*mātikā*) when the 'forfeiture' is effected. These are : (1) When one goes away from the *Vihārasīmā* with a view not to returning (*Pakkamantikā*). (2) When a Bhikkhu goes away from the *Vihārasīmā* and then decides to make the robe there but not to return (*Niṭṭhānantikā*). (3) When a Bhikkhu goes away from the *Vihārasīmā* and then he decides there neither to make the robe nor to return to the *Vihāra* (*Sanniṭṭhānantikā*). (4) When a Bhikkhu goes away from the *Vihārasīmā* and then decides to make the robe but not to return. He prepares the robe out of the *Kaṭhinadussa*. This robe prepared by him is thus regarded as 'lost' by itself (*Nāsanantikā*). (5) A monk goes away with a view to returning and prepares the robe but comes to know that the *Kaṭhina* conferred upon him has been withdrawn by the Saṅgha (*Savanantikā*). (6) When a Bhikkhu goes away from the *Vihārasīmā* in search of some more cloth; and there he hopes to get some. He then makes up his mind to prepare the robe there but not to return. But his hopes are not fulfilled and he gets himself frustrated. He then 'loses' his 'privileges' (*Āsāvacchedikā*). (7) When a Bhikkhu goes away from the *Vihārasimā* and there he makes the robe but somehow or other he does not return and the 'period of *Cīvara*' (*Cīvarakālasīmā* i. e. of one day) passes away. He then 'loses' the 'privileges' (*Sīmātikkantikā*). (8) When a Bhikkhu goes away from the *Vihārasīmā* and makes the robe there with a view to returning. Later he makes up his mind to forego his *Kaṭhina* in favour of another monk. Other monks there also agree to his proposal (*Sahubbhāra*). (*Mv.* pp. 313-315; Cf. *SP.* (M) Vol. III, pp. 1178-1180).

Sometimes the 'forfeiture' of the *Kaṭhina* is done by the Saṅgha itself in order to make an equal distribution of the *Cīvara* amongst all the members of Saṅgha. This is known as *Antarā Ubbhāra.* For this purpose a *Ñattidutiyakamma* is held by the Saṅgha. (*Pāc.* pp. 391-392, Cf. *SP.* Vol. II, p. 643). If any Bhikkhunī obstructs it, she commits an offence of *Pācittiya.* (Rule No. 30; *Pāc.* p. 392).

Kaṭhina-Ubbhāra

Same as *Kaṭhina-uddhāra.*

Kaṭhinadussa or Kaṭhinacīvara

The cloth supplied to the Saṅgha at the end of the first *Vassāvāsa* for the purpose of the *Kaṭhina* ceremony. (*Mv.* pp. 266-267). It may be supplied by any person, a layman, a monk, a *Sāmaṇera*, a *Sāmaṇerī* or a *Sikkhamānā.* (*SP.* Vol. III, p. 1173). This cloth is ceremonially offered by the Saṅgha to a Bhikkhu who is poor in robes and has lived most righteously during the *Vassāvāsa.* The cloth must be stitched dyed and made as one of the three *cīvaras,* viz the *Saṅghāṭī*, *Uttarāsaṅga* or *Antaravāsaka* (which he needs most) on the same day. The offering of the cloth is done by the Saṅgha by holding a *Ñattidutiyakamma* on the same day when it is received by the Saṅgha. (*Mv.* p. 267; *SP.* Vol. III, p. 1173). For getting this cloth no indication (*animittakatena*) nor any inducement (*aparikathākatena*) should be expressed. It should not serve a temporary purpose for the performance of the *Kaṭhina* (*akukkukatena*) only. (*Mv.* p. 267; Cf. *SP.* Vol. III, p. 1177).

Kaṭhina-Palibodha

There are two 'compulsions' (*palibodhā*) with regard to the person getting *Kaṭhina.* The first is that the Bhikkhu must return to his *Vihāra* (*āvāsa*) if he happens to go out of his *Vihārasīmā*; and the second is that he must prepare the robe on the same day from the cloth that he has received as *Kaṭhinadussa.* The former is known as *Āvāsa-palibodha* and the latter as *Cīvara-palibodha.* (*Mv.* p. 282).

Kaṭhinamaṇḍapa

Same as *Kaṭhinasālā.* (*Cv.* p. 206).

Kaṭhinarajju

The strings fixed in the 'wooden-frame' (*Kaṭhina*) in order to tie the cloth when stitching. The Buddha allowed the monks to use it. (*Cv.* p. 205; Cf. *Yāya dupaṭṭacīvaram sibbantā kaṭhina cīvarampi bandhanti.*--*SP.* Vol. III, p. 1280).

Kaṭhinasālā

The room or the building where the stitching of the robes is done, particularly on the *Kaṭhina* (wooden-frame); and also where the *Kaṭhinas* are stored. (*Cv.* p. 206). It is also called *Kaṭhinamaṇḍapa* (*Ibid.*).

It should not be regarded as a building meant for the purpose of the *Kaṭhina* ceremony.

Kaṇṭhasuttaka

A kind of necklace, etc. (*Yaṃ kiñci gīvūpaga ābharaṇaṃ.—SP.* Vol. III, p. 1282). Its use was prohibited by the Buddha. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 195).

Kaṇḍaracchinna

A person whose tendons of feet are mutilated. (*Yassa kaṇḍaranāmakā mahānahārū purato vā pacchato vā chinnā honti, ekassāpi chinnattā aggapādena vā caṅkamati, mūlena vā caṅkamati, na vā pādaṃ patiṭṭhāpetuṃ sakkoti.—SP.* Vol. III, p. 1081). Such a person should not be ordained. If any person ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 95). If such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*Ibid.* p. 95; Cf. *SP.* Vol. III, p. 1086).

Kaṇḍupaṭicchādi

Literally an 'itch-cloth'. It is one of the nine kinds of *Cīvaras* allowed by the Buddha for the monks. (*Mv.* p. 311). This cloth is allowed when a monk is suffering from itches or other cutaneous diseases. It is used as an under-wear in order to keep the *antaravāsaka* (sarong) free from being soiled by the wound. Its prescribed size is 4 Sugata-spans in length and 2 Sugata-spans in breadth. (*Pāc.* pp. 227-28; Cf. *SP.* Vol. II, p. 914; *Kv.* (M), p. 271). If the size of the 'itch-cloth' is more than the prescribed size, it must be cut to the normal size before use; otherwise an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 90; Bhikkhunī Rule No. 105; *Pāc.* p. 228; *Pm.* (B), pp. 19 & 52).

Kaṇḍūsaka

Marking on the cloth to have clean stitching or darning. (*Kaṇḍūsakaṃ vuccati muddikā.—SP.* Vol. III, p. 1197). The Buddha asked the monks to do so wherever necessary. (*Mv.* p. 306).

Kaṇṇacchinna

A person whose ear or ears are cut. (*Yassa kaṇṇamūle vā kaṇṇasakkhalikā vā dve kaṇṇā chinnā honti. Yassa pana kaṇṇavidhe chijjanti sakkā ca hoti saṅghātetuṃ so kaṇṇaṃ saṅghātetvā pabbājetabbo.—SP.* Vol. III, p. 1080). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa*. (*Ibid.* 95; Cf. *SP.* Vol. III, p. 1086).

Kaṇṇanāsacchinna

A person whose ear and nose are cut. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* pp. 94-95). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa*. (*Ibid.* p. 45; Cf. *SP.* Vol. III, p. 1086.)

Kaṇṇamalaharaṇī

An instrument to remove the wax or dirt from the ear. Its use was allowed by the Buddha. But it must not be made of costly materials like gold, silver etc.; otherwise the offence of *Dukkaṭa* is committed. It may be made of bone, ivory, horn, reed, bamboo, wood, lac, fruit (nut), iron or conch shell. (*Cv.* p. 225).

Kaṇṇasuttaka

The strings fastened with the corners of the robe in order to spread it after dyeing were known as *Kaṇṇasuttaka*. (*Mv.* p. 303).

Kataka

A kind of scrubber designed like the pericarp of lotus. This was used for scrubbing the feet. The Buddha did not allow the monks to use it. If anyone used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 219; Cf. *Katakaṃ nāma padumakaṇṇikākāraṃ pādaghaṃsanatthaṃ kaṇṭake uṭṭhāpetvā kataṃ.*—*SP*. Vol, III, p. 1252). A Bhikkhu may, however, use other kinds of scrubbers for feet (*Pādaghaṃsanī*), such as stone chip (*sakkhara*), potsherd (*kathala*) and sea-foam (*samuddapheṇakaṃ*). (*Cv.* p. 219).

Kadalīmigapavarapaccattharaṇa

A kind of bed-spreading made from the hide of the *Kadalīmiga* (a kind of deer), usually stitched with the white bed-cover. (*Taṃ kira setavatthassa upari kadalīmigacammaṃ pattharitvā sibbitvā karonti.*—*SP*. Vol. III, p. 1150). It is regarded as *Uccāsayanamahāsayana*; and hence not allowed for the use of the monks by the Buddha. If any monk uses it, he is liable to commit the offence of *Dukkaṭa*. (*Mv.* p. 211). It may be used for sitting but never for sleeping even if it belongs to a layman. (*Cv.* p. 258). It may be used as a *Bhummattharaṇa* (a spreading on the ground) in the *Vihāra*. (*Ibid.* p. 265).

Kapisīsaka

A cavity in the door-post for receiving the bolt. It was allowed by the Buddha for the monks living in a *Vihāra.* (*Cv.* p. 241; Cf. *Aggalathambho.—Abhidhānappadīpikā*, Gāthā No. 217).

Kappiyakāraka

A lay-devotee who makes the things 'formally acceptable' to the monks. (*Mv.* p. 224; 230).

Kappiyabhūmi or **Kappiyabhūmikuṭī**

A room or building where the monks can store their food articles or medicines. No article other than food stuffs should be kept there, nor should this place be used for any other purpose. The *Kappiyabhūmi* may be a *Vihāra*, an *Aḍḍhayoga*, a *Pāsāda*, a *Hammiya* or a cave. The *Kappiyabhūmi* is of four kinds, viz. (i) *Ussāvanantikā*, i.e. a building altogether newly constructed for this very purpose; (ii) *Gonisādikā*, i.e. a building without any fence or protection and hence accessible to the cattle; (iii) *Gahapatikā*, i.e. a building offered by a lay-devotee for storing food articles; (iv) *Sammuti*, i.e. any building declared by the Saṅgha as the *Kappiyabhūmi* by holding a *Ñattidutiyakamma*. (*Mv.* pp. 253-254; Cf. *SP.* Vol. III, pp. 1162-1166).

Kabaḷikā

A kind of medicinal paste of *Sattu* to apply on the wound. (*Vaṇamukhe sattupiṇḍaṃ pakkhipituṃ.—SP.* Vol. III, p. 1155; Cf. *Upanāhabhesajjaṃ—Vimativinodanīṭikā* (M), Vol. II, p. 186). This was approved by the Buddha for the monks. (*Mv.* p. 224).

Kambala

Woollen material or blanket. It was allowed by the Buddha for the monks. (*Mv.* pp. 55, 100,298; Cf. *Eḷakalomasuttaṃ.—SP.* Vol. II, p. 735). It is one of the six kinds of Cīvara-materials allowed for the use of the monks. Besides this, others are : *Khomaṃ*, *Kappāsikaṃ*, *Koseyyaṃ*, *Sāṇaṃ* and *Bhaṅgaṃ*. (*Mv.* pp. 55,100,298).

Kamma

An 'act' in the ecclesiastical sense, particularly when the disciplinary measures are taken by the Saṅgha. To hold an ecclesiastical 'act' a formal function is held by the whole Saṅgha. A 'motion' is put before the assembly of the monks by a formal announcement which is called *Ñatti*. After this formal announcement of the *Ñatti*, the Bhikkhus are requested to give their verdict as to whether they approve it or not. When it is moved once, it is known as *Ñattidutiyakamma*; and when moved for three times, it is called *Ñatticatutthakamma*. (*Mv.* pp. 53-54).

It is necessary that the Saṅgha should be formally informed that the 'act' is being performed. This information is known as *Apalokanakamma*. Thus there are four kinds of *Kammas*; viz. *Ñatti*, *Ñattidutiyakamma*, *Ñatticatutthakamma* and *Apalokanakamma*. (*Pāc.* p. 204; Cf. *Kv.* (M), pp. 255-259).

The *Mahāvagga* and the *Cullavagga* mention many other kinds of *Kammas*. The important 'acts' are : *Tajjanīya*, *Niyassa*, *Pabbājanīya*, *Paṭisāraṇīya*, *Ukkhepanīya*, *Upasampadā*, *Uposatha*, *Pavāraṇā*, etc. (*Mv* pp. 53, 54, 105, 165, 246ff.; *Cv.* pp. 1-190). Since these *Kammas* are held more or less in a similar procedure (as mentioned above), they may be grouped in one, or in four main *Kammas* mentioned above. (*Kv.* (M), p. 255).

It is mentioned that the *Kamma* must be performed according to the rules (*Dhamma-kamma*) and that also by the Saṅgha all in 'concord' (*samagga*). And so any *kamma* performed against the rules (*adhamma-kamma*) or not approved by the whole Saṅgha (or approved only by a group of the Saṅgha—*Vagga*) should be regarded as illegal. Thus the *Kammas* may be distributed into four categories: (i) A *Kamma* which is against the rules and also approved only by a 'group' of the Saṅgha (*Adhammena vaggakammaṃ*). (ii) A *Kamma* approved by the whole Saṅgha but performed against the rules (*Adhammena samaggakammaṃ*). (iii) A *Kamma* performed according to the rules but by the 'group' of the Saṅgha (*Dhammena vaggakammaṃ*). (iv) A *Kamma* performed according to the rules by the whole Saṅgha (*Dhammena samaggakammaṃ*). The first three *kammas* are naturally 'unjust' (*Kuppaṃ aṭṭhānārahaṃ*) and, therefore, should not be held; while the last one alone is proper and just (*Akuppaṃ ṭhānārahaṃ*). (*Mv.* p. 331). A *kamma*, which appears only as 'just' but actually it is not proper, should not be performed either by the whole or the 'group' of the Saṅgha. (*Dhammapaṭirūpakena vaggakammaṃ vā samaggakammaṃ vā.—Ibid.* p. 332). This may be applicable to any of the above mentioned four *Kammas*. (Cf. *Pari*. pp. 386-390).

Karakaṭaka

A kind of hand-wheel to draw water from the well; or a pulley to draw up water by a bucket. It was approved by the Buddha for the monks. It is known as '*Puravaṭa*' in Hindi in U. P.). (*Cv.* p. 212; Cf. *Gone vā yojetvā hatthehi vā gahetvā dīghavattādīhi ākaḍḍhanayantaṃ.—SP*. Vol. III, p. 1290; *Ākaḍḍhanayantaṃ ākaḍḍhiyamānaṃ kūpassa uparibhāge paribhamati.—Vajirabuddhiṭīkā*, (M), p. 524).

Kalābuka

A kind of belt with many strings. (*Bahurajjukaṃ.—SP*. Vol. III, p. 1294). Its use was prohibited by the Buddha for the monks. If anyone used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 226).

Kaḷimbhaka or Kaḷimbaka

A mark or sign to keep the inter-stitches even. For this purpose a palm leaf or anything like that may be used. (*Cv.* p. 205; Cf. *Pamāṇasaññākaraṇaṃ yaṃ kiñci tālapaṇṇādiṃ.*—*SP.* Vol. III, p. 1288).

Kavāṭa

A door. In the beginning the *Vihāras* had no provision for doors or door-panels. The Buddha then allowed the monks to have the *Kavāṭas* in the *Vihāra.* (*Cv.* p. 241).

Kasāvodaka

The medicinal water to wash wounds. It was allowed by the Buddha for the monks. (*Mv.* p. 224).

Kasāva-Bhesajja

An astringent prepared out of the bark of a tree or plant or creeper, like *Nimba*, *Kuṭaja*, *Paṭola*, *Paggava*, *Nattamāla* or any such plant or tree or creeper which is not used as food by the people. This is allowed by the Buddha for the monks. (*Mv.* p. 220). The monks can keep it for the whole life; but can use it only when sick. If they use it when they are not sick, the offence of *Dukkaṭa* is committed. (*Ibid.*).

Kasāhata

A person who has been flogged. He is not eligible for ordination; and if one ordains him, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 79; Cf. *SP.* Vol. III, pp. 1049-1050).

Kākuḍḍepaka

A boy clever enough 'to scare away' the crow while taking his meals. (*Yo vāmahatthena leḍḍuṃ gahetvā nisinno sakkoti āgatāgate kāke uḍḍāpetvā purato nikkhittaṃ bhattaṃ bhuñjituṃ, ayaṃ kākuḍḍepako nāma.*—*SP.* Vol. III, 1055). The simple meaning is that the boy is old enough to manage his things by himself. The Buddha has laid down that a boy who is less than fifteen years of age, but can 'scare away' the crows, may be ordained as *Sāmaṇera.* (*Mv.* p. 82).

Kāṇa

A one-eyed person. Such a person should not be ordained. If one ordains him, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person has got his ordination, this should not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*Ibid* p. 95; Cf. *SP.* Vol. III, p. 1085).

Kāyūra or Keyūra

An ornamental bracket or ring to be worn on the upper arm. Its use was prohibited by the Buddha for the monks. If anyone used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 195).

Kāyabandhana

A girdle or a waistband or a belt for fastening the *Antaravāsaka* (the lower garment, the sarong). A monk is not allowed to go round a village or town without it. If one goes without putting on it, he is liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 226).

The *Kāyabandhana* may be a simple strap (*Paṭṭikā*) or one like the pig's tail (*Sūkarantaka*). (*Paṭṭikaṃ sūkarantakanti ettha pakativītā vā macchakaṇṭakavāyimā vā paṭṭikā vaṭṭati. Sūkarantakaṃ nāma kuñcikākosakasaṇṭhānaṃ hoti.—SP.* Vol. III, p. 1294). A *Vidhā* or buckle made of some cheap material like bone, iron, conch-shell, tin etc. (not of gold or silver) is fixed at its one end. (*Cv.* p. 226). The *Kāyabandhana* should not be made of many strings (*Kalābukaṃ*), nor should be made like a water snake (*Deḍḍubhakaṃ*), nor should be like the strings of the drum (*Murajaṃ*), nor should be like a *Maddavīṇā*. (*Ibid.* p. 226). If one uses a *Kāyabandhana* of such types, he is liable to commit the offence of *Dukkaṭa*. (*Ibid* ; Cf. *Ekarajjukaṃ pana muddikakāyabandhanaṃ ca sūkarantakaṃ anulomenti.—SP.* Vol. III, p. 1294).

The Bhikkhunīs are not allowed to use long belt, nor are they allowed to use it very tightly so as to make their waist slim. They should use only that kind of belt which goes once round the waist (*Ekapariyākata*); otherwise the offence of *Dukkaṭa* is committed. (*Cv.* p. 386).

Kārabhedakacora

A thief who has run away from jail, an absconder. Such a person is not eligible for ordination. If anyone ordains him, he is liable to commit the offence of *Dukkaṭa*. (*Mv.* pp. 78-79; Cf. *Kāro vuccati bandhanāgāraṃ. Idha pana anḍubandhanaṃ vā hoti, saṅkhalikābandhanaṃ. vā, rajjubandhanaṃ vā, gāmabandhanṃ vā, nigamabandhanaṃ vā, nagarabandhanaṃ vā, purisaguttiṃ vā, janapadabandhanaṃ vā, dīpabandhanaṃ vā. Yo etesu yaṃ kiñci bandhanaṃ bhinditvā vā, chinditvā vā, muñcitvā vā, vivaritvā, apassamānaṃ vā palāyati so kārabhedako ti saṅkhyaṃ gacchati.—SP.* Vol. III, p. 1049).

Kālacīvara

A robe or robe-cloth (*cīvara*) received during the *Cīvarakāla*. The *Cīvarakāla* is ordinarily of one month after the *Pavāraṇā*; but for those who have received the *Kaṭhinacīvara*, the period lasts for five months from Kattika to Phagguna. The *Kālacīvara* belongs to the Saṅgha and so it should be distributed amongst those monks who have observed the first *Vassāvāsa* and the *Pavāraṇā* together. (Cf. *Pāc.* p. 333; *Pārā.* p. 297; *Kv.* (M), p. 308).

Kāsāya or **Kāsāva**

A piece of cloth which is dyed with *Kasāva* or *Kasāya;* i. e. in yellow-reddish colour. (*Kasāvena rattaṃ kāsāvaṃ.—Pāli Mahāvyākaraṇa* (Hindi) by Bhikkhu J. Kashyap, p. 251). In fact, the cloth dyed in yellow-reddish colour was used by the mendicants of almost all the sects of ancient India. The Buddha also adopted the same with some modifications.

Kāsāya usually means the cloth (*vattha*) or the robe of the monks. It occurs thus : *Kāsāyāni vatthāni acchādetvā,* i.e. 'Having put on the yellow robe'. (*Mv.* p. 24, etc.).

A novice is required to put on *Kāsāyāni vatthāni* (i. e. yellow robes) before he is presented to the Saṅgha for his ordination. (*Ibid.* p. 24) Sometimes *Kāsāva* (not *Kāsāya*) also means the robe of monk; for instance, *Kāsāvakaṇṭho.* (*Pārā.* p. 113).

Kiccādhikaraṇa

The 'legal question' which arises out of 'ecclesiastical obligation'. The question may be related to any 'formal act' (*Kicca* or *Karaṇīya*) of the Saṅgha. It may be a 'formal act' with regard to 'seeking leave' or 'sanction' (*Apalokana-kamma*), or to *Ñattikamma* (motion) or *Ñattidutiya kamma* or *Ñatticatutthakamma* (resolution). (*Cv.* p. 161; *Pari.* p. 270).

This legal question may be settled (*samatha*) by the 'verdict in presence' (*Sammukhavinaya*). (*Cv.* p. 192; *Pari.* p. 196).

Kiṇṇa

A kind of spirit or lubricant used as rust-resistance to protect the needles from rust. The Buddha prescribed this for the monks. (*Cv.* p. 204; *Surākiṇṇa-cuṇṇena pūretuṃ.—Vimativinodanīṭikā* (M), Vol. II, p. 232).

Kiriyato Samuṭṭhitā Āpatti

An offence which is effected at once by doing something against the ecclesiastical rules. For instance, *Pārājikā.* (*Pari.* p. 211; Cf. *Yaṃ karonto āpajjati, pārājikā āpatti viya.—SP.* Vol. III, p. 1419).

Kiriyākiriyato Samuṭṭhitā Āpatti

An offence which is effected by doing something against an ecclesiastical rule and also at the same time by not observing which has to be followed. For instance, construction of a *Kuṭī* bigger than the approved size and also without obtaining the 'formal approval' of the Saṅgha, the *Vatthudesanā*. (*Pari.* p. 211; Cf. *Yaṃ karonto ca akoronto ca āpajjati kuṭikārāpatti viya.* – *SP.* Vol. III, p. 1419).

Kukkusa

The red powder of the rice husk. (*Kuṇḍakañceva mattikañca.—SP.* Vol. III, p. 1388; In Hindi it is called *Kuṇḍā*). The Bhikkhunīs were permitted to use it while taking bath in place of *Cuṇṇa.* (The *Cuṇṇa* was prescribed only for the monks). (*Cv.* p. 401).

Kuṭī

A hut, for the residence of the monks; a dwelling place. If a Bhikkhu intends to build a *Kuṭī* by himself, its size should not be more than twelve Sugata-spans in length and seven in breadth; otherwise an offence of *Saṅghādisesa* is committed. (Rule No. 6; *Pārā.* p. 220). Before constructing a *Kuṭī* the desirous monk should approach the Saṅgha for the 'examination of the site' (*vatthu-olokana*) as to whether the site is 'suitable' and 'sufficie[illegible] not (*Anārambha* & *Saparikkamana*). After this examination if the Saṅgha finds the site 'suitable' and 'sufficient', the formal 'approval' may be given for the construction of the *Kuṭī* by holding a *Ñattidutiya-kamma* (*vatthu-desanā*). (*Ibid.* pp. 221-222). In case the desirous monk does not invite the Saṅgha for this 'examination' of the site and does not obtain the 'formal approval' from the Saṅgha, he commits the offence of *Dukkaṭa.* (*Ibid.* pp. 222-223).

The *Kuṭī* may be plastered from inside or from outside or even from both the sides. (*Ullittā vā avalittā vā ullittā-valittā vā.—Ibid.* p. 223).

Kuṭhārī

An axe. It is one of the articles of the *Vihāra* which can neither be 'given away' (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). (*Cv.* pp. 266 & 268).

Kuṇī

A person with deformed or crooked physical features. (*Kuṇī ti, hatthakuṇī vā pādakuṇī vā aṅgulīkuṇī vā. Yassa etesu hatthādīsu yaṃ kiñci vaṅkaṃ paññāyati so kuṇī nāma.—SP.* Vol. III, p. 1085). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 95). In case he somehow or other happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*Ibid.* p. 95; Cf. *SP.* Vol. III, p. 1086).

Kuttaka

A large woollen spreading. (*Soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇamayattharaṇaṃ.— SP.* Vol. III, p. 1147). It is regarded as *Uccāsayanamahāsayana* and hence not allowed for the use of the monks; and if anybody uses it, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It may be used for sitting only even if it belongs to a layman but never for sleeping. (*Cv.* p. 258).

Kudāla or **Kuddāla**

A hoe. It is one of the articles of the *Vihāra* which can neither be 'given away' (*avissajiya*) nor can it be 'divided' (*avebhaṅgiya*). (*Cv.* pp 266 & 268).

Kumbhakārika—Kuṭikā

A house made of earth and then burnt like an earthen pot. It was not allowed by the Buddha for the monks to live in. (*Cv.* p. 233). If one makes such a house and lives therein, he is liable to commit the offence of *Dukkaṭa.* (*Pārā.* p. 52; Cf. *Sabbamattikāmayakuṭī.—SP.* Vol. III, p. 1297).

Kuruvindakasuttī

A string of beads made of *Kuruvindaka* powder (a kind of vermilion stone) solidified with lac. This was used as a scrubber when taking bath. (*Kuruvindakapāsāṇacuṇṇāni lākhāya bandhitvā katagulikakalāpako vuccati. Taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti.—SP.* Vol. III, p. 1281). Its use was prohibited by the Buddha for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 194).

Kulaṅka-Pādaka

The buttresses of a timber used as a support to the wall. This was allowed by the Buddha for the monks. (*Cv.* p. 246; Cf. *Rukkhaṃ vijjhitvā tattha khāṇuke ākoṭetvā kataṃ.—SP.* Vol. III, p 1303).

Kuladūsaka

A Bhikkhu or Bhikkhunī who damages the 'faith' of a lay-devotee. (*Pārā.* pp. 274-275). See KULADŪSANĀ.

Kuladūsanā

Damaging or destroying the 'faith' of the lay-devotees. It is mentioned that the 'faith' of a lay-devotee may be damaged or destroyed on account of the unrighteous and undignified acts of a Bhikkhu or Bhikkhunī; such as, a Bhikkhu offers flowers, fruits, powder (*cuṇṇa*) or clay (*mattikā*) for bath, tooth-stick (*dantakaṭṭha*), bamboo (*veḷu*) to a lay-devotee; or acts as a physician (*vejjakamma*); or conveys message on foot (*jaṅghāpesanikā*). (*Kuladūsakoti kulāni dūseti pupphena vā phalena vā mattikāya vā dantakaṭṭhena vā veḷuyā vā vejjikāya vā jaṅghāpesanikena vā.—Pārā.* pp. 274-75; Cf. *SP.* Vol. II, 630; *Kv.* (M), p. 143; *Kaṅkhāyojanāmahāṭīkā* (M) Vol. I, p. 299). If a monk or nun indulges in such an act, he or she is liable to commit an offence of *Saṅghādisesa.* (Bhikkhu Rule No. 13; Bhikkhunī Rule No. 17; *Pm.* (B), pp. 4 & 33).

Kuḷīrapādaka-Pīṭha

A kind of chair or stool or bench whose legs are carved like the feet of an animal, such as horse, ram or crab. (*Assameṇḍakādīnaṃ pādasadisehi pādehi kato. Yo vā pana koci vaṅkapādako ayaṃ vuccati kuḷirapādako.—SP.* Vol. II, p. 790; Cf. *Kakkaṭassa pādo viya pādo yassāti kuḷīrapādako. Yathā kuḷīro vaṅkapādo evaṃ t-vuttaṃ hoti.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. III, p. 354).

This kind of chair was allowed by the Buddha for the use of the monks. (*Pāc.* p. 223; Cf. *Cv.* p. 242). See also PĪṬHA.

Kuḷīrapādaka-Mañca

A kind of bed or couch whose legs are carved or curved. Literally it is a crab-footer bed; i.e. a bed-stead with legs representing the foot of an animal, such as horse, ram, etc. or curved like a crab. (*Assameṇḍkādīnaṃ pādasadisehi pādehi kato. Yo vā pana koci vaṅkapādako ayaṃ vuccati kuḷīrapādako.—SP.* Vol. II, p. 790; Cf. *Kakkaṭakassa pādo viya pādo yassāti kuḷīrapādako.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. III. p. 354).

It is one of the four kinds of the *Mañcas* allowed by the Buddha for the use of the monks. (*Pāc.* p. 223; *Cv.* p. 242). See MAÑCA.

Kulūpaka

A Bhikkhu who is frequent visitor to his favourite homes, particularly for alms, is known as a *Kulūpaka.* (*Mv.* p. 226; *Pāc.* pp. 34, 239).

Kulūpikā

A Bhikkhunī who is frequent visitor to her favourite homes, particularly for alms, is known as *Kulūpikā.* (*Cv.* p. 338; *Pāc.* p. 371).

Kusacīra

A robe made of *Kusa* grass. It was prohibited by the Buddha for the monks. If one used it, he was liable to commit the offence of *Thullaccaya.* It was indeed used by other religionists, hence it is called *Titthiyadhaja.* (*Mv.* p. 320).

Kusapāta

'Dropping of the *Kusa* grass' to decide the lot of the *Cīvara* etc. so that judicious distribution may be made amongst the monks. This is so done to make a hazardous share. This procedure is necessary when the number of the articles is less than the number of the monks; or the articles are not of equal value. (*Mv.* p. 302).

Kusi

The first cross seam (from corner to corner—lengthwise or breadthwise) of the Bhikkhu's robe, stitched on the *Bāhanta*, is known as *Kusī*. (*Mv*. p. 304 Cf. *Kusīti āyāmato ca vitthārato ca anuvātādīnaṃ dīghapattānametaṃ adhivacanaṃ.—SP*. Vol III, p. 1195).

The intermediary seams are also sometimes called *Kusī*. (Cf. *Anuvātādīnaṃ dīghapattānaṃ ti—Āyāmato vitthārato ca anuvāto. Ādisaddena dvinnaṃ khandhānaṃ antarā mātikākāreṇa ṭhapitapattaṃ ca dīghapattaṃ ti daṭṭhabbaṃ.—Vimativinodanīṭikā* (M), Vol. II, p. 198).

Kesakambala

Blanket made of human hair. The Buddha prohibited the monks from using it. If one used it, he was liable to commit the offence of *Thullaccaya*. It was, of course, used by the other mendicants during the time of the Buddha; and hence it was called '*Titthiyadhaja*'. (*Mv*. p. 320). For instance, Ajitakesakambalī. He is mentioned in the *Sāmaññaphalasutta* of the *Dīgha Nikāya*.

Koccha (I)

A kind of stool or seat made of bark or grass. Its shape appears like a drum. (Cf. *Kocchaṃ pana vākaūsīramuñjababbajādīnaṃ aññataramayaṃ anto samvellitvā baddhaṃ heṭṭhā ca upari ca vitthataṃ paṇavasaṇṭhānaṃ majjhe sīhacammādiparikkhittaṃ hoti.—Kv*. (M) p. 201; Also Cf. *Pāc*. p. 63). It is probably called *Moṛhā* in Hindi.

The *Koccha* belonging to the Saṅgha must be properly kept after its use; otherwise an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 14; Bhikkhunī Rule No. 110; *Pāc*. p. 62; *Pm*. (B), pp. 14 & 46).

Koccha (II)

A brush or comb made of tough grass for arranging hair. It is called *Kūncī* in Hindi. (Cf. *Usīratiṇādīni bandhitvā samaṃ chinditvā gahitakocchena.—Vimativinodanīṭikā* (M), Vol. II, p. 228). The Buddha prohibited its use. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 195).

Kojavaṃ

A rug or cover with long hair. The Buddha allowed the monks to use it. (*Mv*. p. 298; Cf *SP*. Vol. III, p. 1187). Another kind of *Kojava* known as *Mahāpiṭṭhakojava* (i. e. a large and de-luxe type of *Kojava*) was not allowed for the use of the monks. (*SP*. Vol. III, p. 1087).

Koṭṭhaka (I)

A gateway with some structure overhead. (Cf. *Koṭṭhako ti dvārakoṭṭhako.* *SP.* Vol. III, p. 1290). *A Koṭṭhaka* is to be provided, when a *Pākāra* (boundary wall) is constructed in a *Vihāra.* (*Cv.* p. 247).

The *Koṭṭhaka* may be a large gateway with some structure overhead. Anāthapiṇḍika constructed such a gateway in the Jetavanārāma which was of seven storeys. (Cf. *Koṭṭhakaṃ māpesīti sattabhūmikaṃ dvārakoṭṭhakapāsādaṃ māpesi.— SP.* Vol. III, p. 1304 Cf. *Cv.* p. 253).

Koṭṭhaka (II)

A store-room in the *Vihāra.* (*Mv.* pp. 46, 60; *Cv.* pp. 324, 339, 344). It was the duty of the *Saddhivihārika* or the *Antevāsika* (disciple or pupil) to keep the store-room neat and tidy. (*Ibid.*).

Koseyya (I)

A kind of silken bed-spreading embroidered with golden thread. (Cf. *Ratanaparivesitaṃ kosiyasuttamayaṃ paccattharaṇaṃ.—SP.* Vol. III, p. 1149; *Ratanaparivesitaṃ ti suvaṇṇalittaṃ.— Vimativinodanīṭīkā* (M) Vol. II, p. 184). It is regarded as *Uccāsayanamahāsayana*; and hence the monks were not allowed to use it. If anybody used it, he was liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It might be used for sitting but never for sleeping even if it belonged to a layman. (*Cv.* p. 258).

Koseyya (II)

A silken cloth. The Buddha allowed the monks to use it. It is one of the six kinds of cloth-materials for robe. The others are: *Khomaṃ, Kappāsikaṃ, Kambalaṃ, Sāṇaṃ* and *Bhaṅgaṃ.* (*Mv.* pp. 55, 100, 298; Cf. *Kosiyaṃsūhi kantitvā katasuttaṃ.—SP.* Vol. II, p. 735).

Koseyyapavara

A kind of silken mantle. Its use was allowed by the Buddha. (*Mv.* p. 298).

Kha

Khajja

Same as KHĀDANĪYA.

Khajja-Bhājaka [—Bhikkhu]

A Bhikkhu made in charge of the distribution of the eatables (other than meal) amongst the fellow-monks. Such a monk is selected by the Saṅgha for the purpose by holding a *Ñattidutiya-kamma.* (*Cv.* pp. 273-274).

Khañja

A lame person. Such a person should not be ordained. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa*. (*Mv*. p. 95; Cf. *SP*. Vol. III, p. 1085). In case he has already got the ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination are not free from the offence of *Dukkaṭa*. (*Mv*. p. 95; *SP*. Vol. III, p. 1086).

Khandharajana

The dye prepared out of the trunk of a tree. It is one of the six kinds of dyes prescribed for the Bhikkhu's robe. The other kinds of dyes allowed are those prepared out of the root, bark, leaves, flowers and fruits of a tree. (*Mv*. p 302). In the *SP*. [Vol. III, p. 1194], however, the trunk of *Mañjiṭṭha* or *Tuṅgahāra* is not allowed as the dye for the robes of the monks.

Khamāpanā

Exculpation or granting pardon. If a 'dismissed' *Saddhivihārika* or *Antevāsika* begs pardon for his misbehaviour before his *Upajjhāya* or *Ācariya* (respectively), he is then pardoned and taken back. This is known as *Khamāpanā*. An upright *Saddhivihārika* or *Antevāsika* must be granted *Khamāpanā*; otherwise the offence of *Dukkaṭa* is committed. (*Mv*. pp. 51-52; 65-67). See PAṆĀMANĀ.

Khambhakata

Standing or sitting with prop, by putting the hand on the waist. (*Kaṭiyam hattham ṭhapetvā katakhambho.—SP*. Vol. II, p. 924, Cf. *Ko*. (M), p 280). A Bhikkhu or Bhikkhunī should not enter a village or a house or sit there in this manner; otherwise an offence of *Dukkaṭa* is committed. (*Bhikkhu-Sekhiyā* Rule No. 21; *Bhikkhunī-Sekhiyā* Rule No. 22; *Pāc*. pp. 253-254; *Pm*. (B), pp. 22 & 53).

Khādanīya

All kinds of eatables other than (i) five kinds of *Bhojanas* (The *Bhojanas* are : *Odana*, *Sattu*, *Kummāsa*, *Maccha*, *Maṃsa*); (ii) all kinds of *Yāmakālika* (i.e. eight kinds of drinks of *Madhu*, *Muddikā*, *Sālūka*, *Coca*, *Moca*, *Amba*, *Jambu* and *Phārusaka*); (iii) all kinds of *Sattāhakālika* (i.e. such eatables which are allowed by the Buddha to be kept for a week; viz. *Sappi*, *Navanīta*, *Tela*, *Madhu* and *Phāṇita*); (iv) all kinds of *Yāvajīvika* (i.e. all kinds of medicines necessary for life). (*Pāc*. pp. 117, 119, 121, 129, 234, 240, 243, 435).

Twelve varieties of *Khādanīyas* are mentioned in the *Aṭṭhakathā*. These are : *Mūla-khādanīya* (food from root), *Kanda-khādanīya* (tuberous root-food), *Muḷāla-khādanīya* (root-food like lotus root etc.), *Matthaka-khādanīya* (food from the top of a tree, such as *Tūḷa, Nārikela, Khajjūrā, Kadalī* etc.), *Khandha-khādanīya* (stem-food; e. g. sugarcane), *Taca-khādanīya* (food from bark), *Patta-Khādanīya* (i. e. food prepared out of leaves), *Puppha-khādanīya* (flower-food), *Phala-khādanīya* (fruit-food), *Aṭṭhi-khādanīya* (food from the nuts of the fruits), *Piṭṭha-khādanīya* (a pastry. In Hindi it is called *Khājā*), *Niyyāsa-khādanīya* (food from exudation of plants). (*SP.* Vol. II, p. 853).

A Bhikkhu is sometimes selected by the Saṅgha for the distribution of the *Khādanīya* amongst the monks. Such a monk is known as. *Khajjabhājaka-Bhikkhu.* (*Cv.* p. 273).

Khiyyanaka

An indirect sarcastic remark or a statement made in order to lower down a monk in the estimation of others is known as *Khiyyanaka.* (*Bhikkhuṃ lāmakato cintāpanatthaṃ aññesaṃ taṃ avaṇṇakathanaṃ ujjhāpanaṃ nāma. Aññesṃ pana avatvā aññamaaññaṃ samallapanavasena bhikkhuno dosappakāsanaṃ khiyyanaṃ nāmāti ayametesaṃ bhedo.—Vimativinodanīṭīkā* (M), Vol. II, p. 13). If a monk (or nun) makes such a statement against another monk (or nun) in order to defame him (or her) or make him (or her) unhappy, he (or she) is liable to commit the offence of *Pācittiya.* (*Ujjhāpanake khiyyanake pācittiyaṃ.*—Bhikkhu Rule No. 13; Bhikkhunī Rule No. 109; *Pāc.* pp. 60-61; *Pm.* (B), pp. 11 & 46).

Khujja

A hunchback or a person with crooked physical features. (*Yo urassa vā piṭṭhiyā vā passassa vā nikkhantattā khujjasarīro.—SP.* (M), Vol. III, p. 1081). Such a person should not be ordained. If one ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 95).

In case such a person happens to get his ordination, this should not be cancelled, but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*Mv.* p. 95; Cf. *SP.* Vol. III, p. 1086).

Khurasilā

A whetstone. The Buddha allowed the monks to use it for sharpening their razors. (*Cv.* p. 224).

Khurasipāṭikā

A kind of razor-case allowed by the Buddha for the use of the monks. (*Cv.* p. 224; Cf. *Khurasipāṭikaṃti khurakosakaṃ.*- *SP.* Vol. III, p. 1192. Also see SARITAKASIPĀṬIKĀ).

Khelamallaka

A spittoon. This was allowed by the Buddha so that floor and wall may not be soiled by spitting. (*Cv.* p, 272).

Khomam

A kind of cloth made out of the bark of a plant, the flex, linen. It was also allowed as a cloth for the robes of the monks; the others are *Kappāsikaṃ*, *Koseyyaṃ* *Kambalaṃ*, *Sāṇaṃ*, *Bhaṅgaṃ*. (*Mv.* pp. 55,100,298; Cf. *Khomaṇ ti khomavākehi kata-suttaṃ.—SP.* Vol. II, p. 735).

Ga

Gaṇa (I)

A 'group of monks consisting of two, three, or four monks is known as *Gaṇa* in the matter of *Pavāraṇā*. (It is not a Saṅgha as the Saṅgha consists at least of five monks). (*Mv.* p. 171; *Pari.* p. 222). But in some other cases for instance, in the case of *Uposatha*, the number of monks to form a Saṅgha should be four; and then the *Gaṇa* (or 'group') would consist of two or three monks. (*Mv.* p. 125).

Gaṇa (II)

A republic state or a confederation of republic or a religious estate. (Cf. *Mallagaṇā bhaṭiputtagaṇādikaṃ.—SP.* Vol. II, p. 946; Also Cf. *Mallarājūnaṃ gaṇo Mallagaṇo, bhaṭipuṭṭā nāma keci gaṇarājāno tesaṃ gaṇo.—Vimativinodanīṭīkā*, (M), Vol. II, p. 72; also Cf. *Nārāyanabhaṭṭiko puññakāragaṇo. Tathā kumārabhaṭṭiko ca gaṇo bhaṭṭiputtagaṇo.—Sāratthadīpanī* (M), Vol. III, p. 117).

If a lady comes for her ordination and the Bhikkhunīs find her a to be thief, this fact then must be reported to the *Gaṇa* (if there prevails the *Gaṇa* form of government). If a nun ordains her without informing this fact to the *Gaṇa*, she is liable to commit the offence of *Saṅghādisesa*. (Rule No. 2; *Pāc.* p. 302; *Pm.* (B), p. 29).

Gaṇa (III)

Sometimes the Bhikkhunī Saṅgha is also called *Gaṇa*. (Cf. *Pāc.* pp.387,424).

Gaṇa-Uposatha

An *Uposatha* ceremony performed by two or three monks (i.e. by a *Gaṇa*) is known as *Gaṇa-uposatha*. In the *Gaṇa-uposatha* the *Pātimokkha* is not recited; but the Bhikkhus declare their *Pārisuddhi* ('purity') among themselves. Hence this is also called *Pārisuddhi-uposatha.* (*Mv.* pp. 125-126; *Pari.* p. 222; Cf. *Kv.* (M), p. 93).

See UPOSATHA also.

Gaṇa-Pavāraṇā

A *Pavāraṇā* performed by a 'group' of monks consisting of two or three or four monks, i e. by a *Gaṇa,* not by the Saṅgha. The Saṅgha consists of at least five monks. (*Mv.* pp. 171-173; *Pari.* p. 222).

Gaṇabhojana

Accepting or taking the *Bhojana* (i.e. meals of any five kinds, viz. *Odana, Kummāsa, Sattu, Maccha* and *Maṃsa*), by a 'group' of monks of two or three or four by self-asking, or by pointing out the name of a particular kind of food, or by getting an invitation of one of the five kinds of the *Bhojanas* prepared by the donor taking into consideration the likings of these monks. (Cf. *Cattāro bhikkhū upasāṅkamitvā, 'tumhe bhante odanena nimantemi. Odanaṃ me gaṇhatha, ākoṅkatho, oloketha, adhivāsetha, paṭimānethāti' evaṃ yena kenaci vevacananena vā bhāsantarena vā pañcannaṃ bhojanānaṃ nāmaṃ gahetvā nimanteti. Evaṃ nimantitā parichinnakālavasena ajjatanāya vā svātanāya vā ekato gacchanti, ekato gaṇhanti, ekato bhuñjanti gaṇabhojanaṃ hoti. Sabbesaṃ āpatti.—SP.* Vol. II, pp. 831-838; Also *Pāc.* pp. 103-106; *Kv.* (M) p. 216).

The *Gaṇabhojana* is not allowed by the Buddha for the monks except on the occasions like *Gilānasamaya* (i. e. when sick), *Cīvaradānasamaya* (when robe-season), *Cīvarakārasamaya* (when robes are being prepared), *Addhānagamanasamaya* (when on long journery), *Nāvābhiruḷhasamaya* (when on voyage), *Mahāsamaya* (when the assembly of the monks is large but the food is meagre) and *Samaṇabhattasamaya* (when invited by any mendicant). If a monk accepts or takes *Gaṇabhojana* (on occasions other than the above), he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 32; Bhikkhunī Rule No. 118; *Pāc.* pp 103-107; *Pm.* (B), pp. 13 & 47). It was disallowed in order to avoid any displeasure that may rise in the minds of the lay-devotees; or because such a meal might become cumbersome to them. (See : *Nidāna* of this rule in *Pāc.* p. 103 ff)

Gaṇṭhikā or Gaṇṭhī

A button to fasten the robe corner. It is desirable that the Bhikkhus must fasten their robes with the *Gaṇṭhikā* and the *Pāsaka* (the button-fastener). (*Anujānāmi bhikkhave gaṇṭhikaṃ pāsakaṃ ti.—Cv.* 226). The *Gaṇṭhikā* may be made of bone, ivory, horn, reed, bamboo, wood, tin, fruit, iron, shell or thread; but it should not be made of any costly material like gold or silver; otherwise the offence of *Dukkata* is committed. (*Ibid.*).

The *Gaṇṭhikā* should be affixed to the *Saṅghāṭī* and to the *Uttarāsaṅga* at their ends by stitching a piece of cloth. It is expected that when a Bhikkhu enters a village, he should tie the *Gaṇṭhikā* well with the *Pāsaka,* the button fastener. (*Mv.* p. 44; *Cv* p. 226).

Gaṇṭhiphalaka

A layer of cloth to be stitched at one end of the *Saṅghāṭī* or *Uttarāsaṅga* in order to stiffen the corner over which the *Gaṇṭhī* or button is fixed. (*Cv.* p. 227).

Gandhabbahatthaka

A handshaped wooden scrubber 'used when taking bath. (Cf. *Nahānatitthe ṭhapitena dārumayahatthena. Tena kira cuṇṇāni gahetvā manussā sarīraṃ ghaṃsanti.—SP.* Vol. III, p. 1281). It was not allowed by the Buddha for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv* p. 194).

Gamikavatta

Duties of a monk who is going away from the *Vihāra* on a long journey. The Buddha noticed that some monks left the *Vihāra* keeping all the articles untidy and unprotected. He, therefore, laid down certain rules which should be observed by all the monks before they leave the *Vihāra.* For instance, the monk should arrange all the furniture etc. and keep them at their proper places. He must inform the Bhikkhus living there about his departure. If no Bhikkhu is there, he should inform a Sāmaṇera; if there is no Samaṇera, then to an *Ārāmika*; if there is no *Ārāmika* then to an Upāsaka. In case there is none to inform, the articles there should be well arranged so that no damage may be caused. And if the condition of the *Vihāra* is not good and the roof leaks, it should be repaired, if possible. If the repair is not possible, the articles should be arranged at a place where rains may not soil or damage the articles. Even if such a corner in the building is not available, the articles may be kept at an open place by covering up with leaves or straws etc. In short, the out-going monk should make all such necessary arrangements so that no damage could be caused to the articles of the *Vihāra.* (For details see : *Cv.* pp. 315-316).

Garukā-Āpatti

The *Pārājika* and the *Saṅghadisesā* are known as *Garukā-āpatti.* (*Cv.* pp. 170, 178, 186; *Pari.* p. 211). It is also known as *Duṭṭhullāpatti.* (*SP.* Vol. III, p. 1368). The offences other than these are known as *Lahukāpatti* or *Aduṭṭhullapatti,* which are *Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkaṭa* and *Dubbhāsita.* (*Ibid.*).

Galagaṇḍī

A person having goitre. (Cf. *Yass kumbhaṇḍaṃ viya gale gaṇḍo hoti desanāmattaṃ eva cetaṃ. Yasmiṃ kismiṃ ci padese gaṇḍe santi na pabbājetabbo.—SP.* Vol. III, p. 1081).

Such a person should not be ordained. If one ordains such a person, he commits the offence of *Dukkaṭa.* (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled but his *Upajjhāya* and *Ācariya* and those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Gahapati-kappiyabhūmi-Kuṭī

One of the four 'suitable places' (*Kappiyabhūmi*) to store the food articles allowed for the monks. The four 'suitable places' are : *Ussāvaṇantikā*, *Gonisādika*, *Gahapati* and *Sammuti*. (*Mv.* p. 254). As this building is offered by a *Gahapati* (lay-devotee), it is known as *Gahapati-kappiyabhūmi-kuṭī.* (*SP.* Vol. III, pp. 1163-1164).

See : KAPPIYABHŪMI.

Gāmantarakappa

To regard taking *anatiritta* (fresh or 'not left over') food as 'proper' by a *pavārita* monk (i. e. a satisfied monk) by going to another village. It was one of the 'ten points' which the Vajji-monks pleaded as 'proper'. But, however, in the Second Buddhist Council this matter was discussed and regarded as an offence of *Pācittiya.* (Rule No. 35; *Pāc.* pp. 116-117); and hence not 'proper' for the monks. (*Cv.* p. 428).

Gāma-Sīmā

In case the Bhikkhus live in the vicinity of a village or a *Nigama* (townlet) or a town and the *Sīmā* (boundary) is not yet fixed, then the boundary of that village or *Nigama* or town may be regarded as the *Sīmā* (boundary) for all the purposes of the *Saṅgha-kamma* or *Uposatha.* (*Asammatāya, bhikkhave, sīmāya aṭṭhapitāya, yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati yā tassa vā gāmassa gāmasīmā, nigamassa vā nigamasīmā ayaṃ tattha samānasaṃvāsā ekuposathā.—Mv.* p. 113; Cf *Kv.* (M), p. 90; *SP.* Vol. III, pp. 1108-1109). It is also called *Abaddha-sīmā* for it requires no demarcation by 'signs' nor a *Ñattidutiyakamma* is necessary for its fixation. (*Ibid*). See also SĪMĀ.

Giraggasamajjā

A fair held on the top of a hill or at the foot of a hill where people used to assemble and eat and drink and make merry by dancing, singing, playing and holding such other performances. (*So kira 'sattame divase bhavissatī' ti nagare ghosanā karīyati. Nagarassa bahiddhā same bhūmibhāge pabbatacchāyāya mahājanakāyo sannipatati. Anekappakārāni naṭanāṭakāni pavattanti. Tesaṃ dassanatthaṃ mañcātimañce bandhanti...pūvakhādanīyādiṃ hatthe adaṃsu.—SP.* Vol. II, p. 853). The Buddha prohibited the monks from attending such performances as dancing, singing etc.

If a Bhikkhu attended such performances, he committed the offence of *Dukkaṭa*; and if a Bhikkhunī attended it, she committed an offence of *Pācittiya*. (*Bhikkhunī Pācittiya* Rule No. 10; *Cv.* p. 196; *Pāc.* pp. 363-64; *Pm.* (B), p. 39).

Asoka has also denounced such *Samāja* in his edicts (Rock Edict I).

Gilānupaṭṭhāka (Bhikkhu)

A monk who attends upon a sick monk is known as *Gilānuppaṭṭhāka*. The Buddha has exhorted the monks to attend upon a sick monk. If one does not attend upon the sick co-bhikkhu, he commits the offence of *Dukkaṭa*. (*Mv.* p. 317). A *Gilānupaṭṭhāka* Bhikkhu should possess the following five qualities: (1) He knows the dose of the medicine. (2) He knows the suitable and unsuitable things. (3) He attends upon the sick monk affectionately. (4) He does not loathe the excreta of the sick. (5) He is competent to preach and make discourses if necessary. (*Ibid.* p. 318). The Buddha has praised the nursing of the sick so much so that once he said to the monks, "O Monks! one who attends upon a sick, he indeed attends upon me". (*Yo, bhikkhave, gilānaṃ upaṭṭhaheyya so maṃ upaṭṭhaheyya.—Ibid.* p. 317).

Gihinivattha

Mode of putting on the under garment like the laymen. This may be in *Hatthisoṇḍaka*, *Macchavāḷaka*, *Catukaṇṇaka*, *Tāḷavaṇṭaka* or *Sattavalika* styles. The monks were not allowed to adopt any of these styles. If one did so, he commited the offence of *Dukkaṭa*. (*Cv.* p. 227).

Gihipāruta

Mode of putting on upper garment like the laymen. The Buddha prohibited the monks from adopting the layman's style. If a monk did so, he was liable to commit the offence of *Dukkaṭa*. The prescribed style for the monks is the *Parimaṇḍala* style. (*Cv.* p. 227; Cf. *SP.* Vol. III, p. 1295).

Gīveyyakaṃ

The additional piece of cloth to be stitched in the robe at a place near the neck where the robe is usually rubbed out. (*Mv* p. 304; Cf. *Gīvāveṭhanaṭhāne daḷhīkaraṇatthaṃ aññaṃ suttasevitaṃ āgantukapaṭṭaṃ.—SP.* Vol. III, p. 1196).

Guṇaka

Stiffening by the multiple stitching is known as *Guṇaka*. If the end of the belt is found worn out, the *Guṇaka* may be done. (*Mudiṅga saṇṭhānena sibbanaṃ. Evaṃ sibbitā hi antā thirā honti.—SP.* Vol. III, p. 1294). The Buddha allowed the monks to follow this method of stitching. (*Cv.* p. 226).

Guḷa

A lump of molasses. The Buddha allowed the monks to use it in the afternoon, only when sick. Ordinarily the *Guḷodaka* (molasses mixed with water, sherbet) might be taken in the afternoon instead of *Guḷa.* (*Mv.* p. 242; Cf. *SP.* Vol. III, p. 1159).

Guḷodaka

Molasses mixed with water and used as a drink, (sherbet). Usually the *Guḷa* (the lump of molasses) was not allowed in the afternoon; but *Guḷodaka* was permissible. (*Mv.* p. 242; Cf. *SP.* Vol. III, p. 1159).

Guhā

A cave. It was one of the five 'lodgings' which were allowed by the Buddha as the residence of the monks. The other lodging-places were *Vihāra*, *Aḍḍhayoga*, *Pāsādā* and *Hammiya.* (*Cv.* p. 239). The cave may be built of bricks (*Iṭṭhakāguhā*), stone (*Silāguhā*), wood (*Dāruguhā*) or earth (*Paṃsuguhā*). (*SP.* Vol. III, p. 1298).

Gūḷhaka-Salākaggāho

A method of secret collection of ballot-sticks (voting) if the assembly of the monks is in the majority of non-righteous monks. (*Alajjussannāya parisāya gūlhako salākaggāho kātabbo.—SP.* Vol. III, p. 1278; Cf. *Cv.* p. 184).

Also see SALĀKAGGĀHO.

Geruka-Parikamma

Plastering or colouring of the *Vihārā* with the red-chalk (*Gerū*). The Buddha allowed the monks to use it in the *Vihāra.* (*Cv.* p. 244).

Goghaṃsikā

A wood or bamboo stick to be used as a roller to wind the robe when sewing. (*Cv.* p. 206; Cf. *Veḷuṃ vā rukkhadaṇḍaṃ vā anto katvā tena saddhiṃ sasṅgharituṃ ti attho.—SP.* Vol. III, p. 1289).

Gonaka

A long-haired spreading. (*Dīghalomako mahākojavo caturaṅgulādhikāni kira tassa lomāni.—SP.* Vol. III, p. 1149). It was regarded as an *Uccāsayanamahāsayana*, and hence the monks were not allowed to use it. If anyone used it, he was liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 211). It might be used for sitting only but never for sleeping even if it belonged to a layman. (*Cv.* p. 258).

Gonisīdaka-Kappiyabhūmi-Kuṭī

One of the four types of the *Kappiyabhūmi-kuṭī* (suitable place) where the monks were allowed to store the food articles. Other places were : *Ussāvanantikā*, *Gahapati* and *Sammuti*. (*Mv.* p. 254). This type of building was usually unprotected and without any fence and so was easily accessible even to the cattle. Hence, it was called *Gonisīdaka-Kappiyabhūmi-Kuṭī*. (*SP*. Vol. III, p. 1163).

Also see KAPPIYABHŪMI.

Gorasa

Milk and milk products, such as curd (*Dadhi*), sour-milk (*Takka*), butter (*Navanīta*), Ghee (*Sappi*). The Buddha allowed the monks to use these things. (*Mv.* p. 258).

Golomika

To keep the beard in a clustered shape like the goat-beard; 'goatee'. The Buddha prohibited the monks from growing beard and moustache and hence this was disallowed. If one kept so, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 224; Cf. *Hanukamhi dīghaṃ katvā ṭhapitaṃ eḷakamassu vuccati.—SP*. Vol. III, p. 1293).

Gha

Ghaṭika

A small jar. The Buddha allowed the monks to accept it when offered; and also to use it. (*Cv.* p. 219).

Ghaṭikā

A wooden bolt for the door. The Buddha allowed the monks to use it in the *Vihāra*. (*Cv.* p. 241).

Ghaṭikaṭāha

A water bowl (made of earth). The Buddha prohibited the monks from using it as a begging bowl. If one used it, he committed the offence of *Dukkaṭa* (*Cv.* p. 203).

Gharadinnakābādho

Sickness arising out of taking something (some medicine etc.) unpalatable to one's system given by some housewife in order to seduce him. (*Vasīkaraṇapānakasamuṭṭhitarogo.—SP*. Vol. III, p. 1156 Cf. *Gharaṇīyā dinnavasīkaraṇabhesajjasamuṭṭhitābādho.* —*Vimativinodanīṭīkā* (M), Vol. II, p. 186). Its antidote as prescribed by the Buddha was to drink *Sītāloḷi*, i. e. a drink made out of the mud adhering to the plough. (*Mv.* p. 225).

Ca

Cakkabheda

Breaking the 'wheel' of Law, i.e. breaking the teachings of the Buddha, both doctrinal and ecclesiastical. (*Cakkabhedaṃ ti sāsanabhedaṃ.—Vajirabuddhiṭīkā* (M), p. 533). It is something like *Saṅghabheda* (schism) and so it is often mentioned with it. (e.g. *Pārā*. pp. 258, 262; *Cv*. p. 298 etc.).

Cakkavaṭṭaka

A scoop wheel, i. e. a wheel revolving over a well with a string of earthen pots going down empty and coming up full after a dredger fashion. It is called *Rahaṭa* in Hindi. (*Arahaṭa ghaṭiyantaṃ.—SP*. Vol. III, p. 1290; Cf. *Sakaṭacakkasaṇṭhānayantaṃ. Tassa are are ghaṭikāni bandhitvā ekena dvīhi vā paribhamiyamānassa udakanibbāhanaṃ veditabbaṃ.—Vajirabuddhiṭīkā* (M), p. 524; Also Cf. *Vimativinodanīṭīkā* (M), Vol. II, p. 233).

Caṅkama

A walking terrace. The Buddha recommended it for strolling particularly for the sick monks. (*Cv*. pp. 208-209). A ledge was also recommended to protect it from falling down (*Caṅkamanavedikā*). (*Ibid*.). It might be covered by a roof (*Caṅkamanasālā*). (*Ibid*.).

Caṅkamanavedikā

A railing or ledge of the 'walking terrace' (*Caṅkama*). (*Cv*. p. 209).

Caṅkamanasālā

A covered walking terrace. The Buddha allowed the monks to use it. (*Cv*. p. 209).

Catukaṇṇaka

A fashion of putting on the under garment by showing all the four corners. (Cf. *Upari dve heṭṭhato dve ti evaṃ cattāro kaṇṇe dassetvā nivatthaṃ—SP*. Vol. III, p. 1294). This fashion was not allowed by the Buddha for the monks. If one put on the robe in this style, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 227).

Catumahāpadesā

The four 'sources of monastic laws' or the four 'great authorities'. The Buddha has laid down many rules for the monks and nuns with regard to their food, drinks, robes, bowls etc.; and it was expected that the fraternity would observe them scrupulously. But the Buddha was liberal in his attitude and hence he had granted certain allowances and also left some matters to the discretion of the Saṅgha. This 'discretion' is known as *Catumahāpadesā* which is fourfold. For instance, a thing or matter which is not expressively prohibited or allowed by the Buddha for the Saṅgha, but it looks as allowable (*Kappiyaṃ anulometi*). It is suitable for the monks. Similarly a thing or matter which is not expressively prohibited or allowed by the Buddha for the Saṅgha, and it does not look as allowable (*Kappiyaṃ paṭibāhati*). It is indeed unsuitable for the monks. And thus the monks are free to apply their own discretion on such matters and may follow which they find proper. (*"Yaṃ Bhikkhave, mayā 'Idaṃ na kappatī' ti appaṭikkhittaṃ taṃ ca akappiyaṃ anulometi, kappiyaṃ paṭibāhati, taṃ vo na kappati. Yaṃ Bhikkhave, mayā 'Idaṃ na kappatī' ti appaṭikkhittaṃ taṃ ca kappiyaṃ anulometi, akappiyaṃ paṭibāhati, taṃ vo kappati. Yaṃ Bhikkhave, mayā 'Idaṃ kappatī' ti anuññātaṃ taṃ ca kappiyaṃ anulometi, kappiyaṃ paṭibāhati, taṃ vo na kappati. Yaṃ Bhikkhave, mayā 'Idaṃ kappatī' ti ananuññātaṃ, taṃ ca kappiyaṃ anulometi, akappiyaṃ paṭibāhati, taṃ vo kappatī" ti—Mv.* pp. 263-264; Cf. *SP*. Vol. III, pp. 1168-1169).

Caturassakaṁ

A fashion of keeping the beard trimmed in four corners. The Buddha prohibited the monks from growing beard and so this mode of keeping the beard was not allowed. And if one did so, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 224).

Candanikā

A water pool for taking bath. The Buddha allowed its use for the monks. It may have walls all around and also the plastered floors. (*Cv*. p. 212).

Cammakhaṇḍa (I)

A leather water-bucket to draw out water from the well. Its use was allowed by the Buddha for the monks. (*Cv*. p. 212; Cf. *Tulāya vā karakaṭake vā yojetabbakaṃ cammabhājanaṃ.—SP*. Vol. III, p. 1290). It is called '*Moṭa*' in Hindi.

Cammakhaṇḍa (II)

A kind of leather spreading. It may be of lion's skin, tiger's skin, leopard's skin etc. (*Cammakhaṇḍo nāma sīha-byaggha-dīpi-acchacammādīsūpi yaṃ kiñci cammaṃ—SP*. Vol. II, p. 792; Cf. *Kv*. (M), p. 203). It was not allowed for individual use by the Buddha; but it was one of the ten kinds of spreadings grouped under the term *Seyyā* which was permissble for the use of the Saṅgha. (*Pāc*. p. 65). Leather spreading of ram or goat or deer was however permissible for individual use to those monks who lived outside the Majjhimadesa (N. India.). (*Mv*. p. 216).

Cāmarivījanī

A chowrie to use as fan. The Buddha prohibited the monks from using it. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 219).

Cārikā

Literally it means 'wandering about' or 'journeying'. It generally signifies the journey of Buddhist monks and nuns. The Buddha commanded his disciples in the *Dhammacakkapavattana Sutta* at Isipatana Migadāya (Mod. Sarnath, Vārāṇasī) that the monks should wander round for the welfare of many, for the good of many and for the propagation of the Dhamma. (*Mv.* p. 23). The Bhikkhus accordingly used to wander about from one place to another exhorting the people and propagating the Dhamma. The Buddha himself wandered throughout the Northern India and preached his Dhamma for forty five years till his death. It was only during the rainy season (*Vassāvāsa*) that the monks and nuns had to postpone their wanderings. Special rules were framed by the Buddha in respect of *Vassāvāsa* for the monks and nuns; and as per rules every monk and nun must undergo the *Vassāvāsa* for a period of three months; otherwise the offence of *Dukkaṭa* was committed by a monk; (*Ibid.* pp. 144-45) and an offence of *Pācittiya* was committed by a nun. (Rule No. 39; *Pāc.* p. 405; *Pm.* (B), p. 41). Soon after the *Vassāvāsa*, it is also laid down that a nun must undergo a *Cārikā* of a distance of at least five *Yojanas* (if not more); otherwise she was liable to commit an offence of *Pācittiya* (Rule No. 41; *Pāc.* p. 406). The nuns were forbidden to undertake a *Cārikā* all alone (without a company of some one or a caravan) in her own country or outside her country when it was unsafe or the journey was risky. If a nun undertook a journey under above circumstances, she was liable to commit the offences of *Pācittiya*. (Rules No. 37 and 38; *Pāc.* pp. 403-404; *Pm.* (B), p. 41). It is also laid down that a nun must hand over the charge of her *Āvasatha* (residence) to some one where she had been living before she left for a *Cārikā*; otherwise an offence of *Pācittiya* was committed. (Rule No. 48; *Pāc.* pp. 415-416; *Pm.* (B), p. 42).

Cittaka

An embroidered woollen spreading with designs. (*Vānacitro uṇṇamayattharaṇo.-SP.* Vol. III, p. 1149). It is regarded as *Uccāsayanamahāsayana*, so it was not allowed for the use of the monks; and if one used it, he was liable to commit the offence of *Dukkaṭa*. (*Mv.* p. 211). It might be used for sitting even if it belonged to a householder, but never for sleeping. (*Cv.* p. 258).

Cimilikā or Cilimikā

A kind of mat or spreading used in order to protect the floor. (*Cimilikā nāma parikammakatāya bhūmiyā vaṇṇānurakkharaṇatthaṃ katā.—Kv.* (M), p. 203; Cf. *SP.* Vol. II, p. 792). This may be made of rags. (*Pilotikā seyyā.—Pātimokkhapadatthavaṇṇanā* (M), p. 213). It is one of the ten kinds of spreadings grouped under *Seyyā* as allowed for the use of the monks. (*Pāc.* pp. 64-65; *Cv.* p. 243). See also SEYYĀ.

Cīvara

The robe or robe-cloth of the Buddhist Order. The *Cīvara* was generally made of cotton cloth, but the cloth made of *Khoma*, or wool, or *Sāṇa* (linen), or *Bhaṅga* or silk was also permitted for the robes. (*Mv.* p. 298). In the beginning of the Buddhist Order, the cloth picked from the rubbish (*Paṃsukūla*) was considered as the cloth fit for the robe (*Ibid.* p, 55); but later the Buddha allowed the monks to accept the cloth offered by the lay-devotees as well. (*Gahapaticīvara.—Ibid.* p. 297).

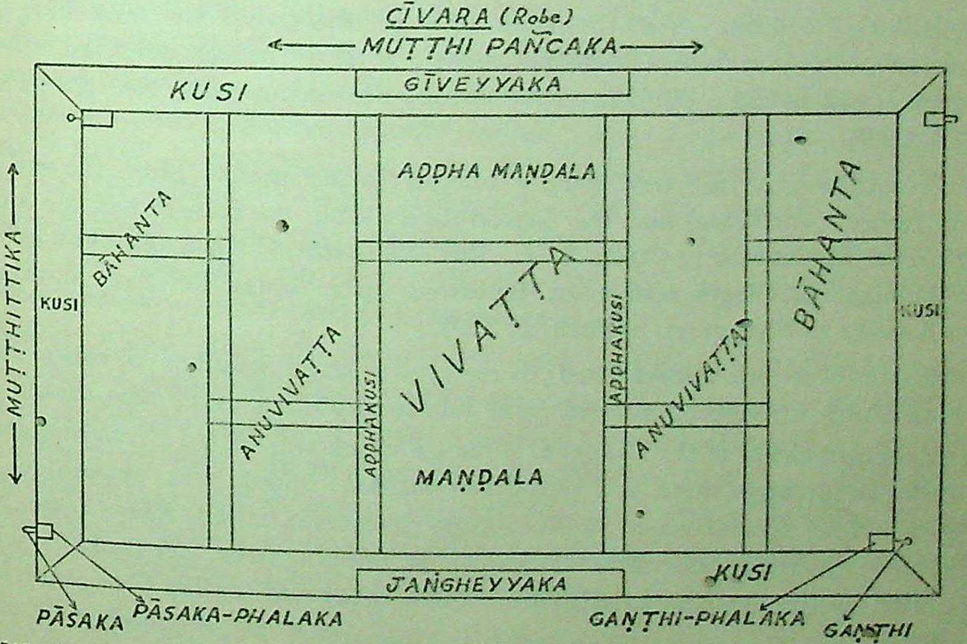
The Buddha allowed the monks, only three robes, viz. *Saṅghāṭī*, *Uttarāsaṅga* and *Antaravāsaka* in the first instance (*Ibid.* p. 305); but later he permitted other six additional robes, viz. *Vassikasāṭikā* (a robe for the rains), *Kaṇḍupaṭicchādi* (a cloth when suffering from itches), *Nisīdana* (a bedding), *Paccattharaṇa* (a spreading), *Mukhapuñchana* (a towel or handkerchief) and *Parikkhāracoḷaka* (a piece of cloth used as a strainer or as a bag). For the Bhikkhunīs only two additional robes were allowed, viz. *Udakasāṭikā* (a robe for bath) and *Saṅkaccikaṃ* or *Saṅkacchikaṃ* (a bodice). (*Ibid.* pp. 310-312; *Cv.* pp. 391-92; *Pāc.* pp. 380-381, 480). As regards the *Saṅghāṭī* it might be made of two layers while the *Uttarāsaṅga* and *Antaravāsaka* should be made of only one layer, in case the material was new. (*Mv.* p. 305). In case the robe-material was old, the *Saṅghāṭī* might be of four layers and the *Uttarāsaṅga* and *Antaravāsaka* might be made of two layers. If the robe material was a *Paṃsukūla* (a rag), the robe might be made of many layers according to the need. (*Ibid.* p 306). The Buddha also allowed the *Āvasathacīvara* (a cloth during menstruation) for the Bhikkhunī Saṅgha as a whole, not for individual nun. (*Cv.* p. 391).

The size of the robe should not be more than nine Sugata-spans in length and six Sugata-spans in breadth. If the size exceeded, the robe must be cut before use; otherwise an offence of *Pācittiya* was committed. (Bhikkhu Rule No. 92; Bhikkhunī Rule No. 166; *Pāc.* pp. 230-231; *Pm.* (B), pp. 19 & 52). In the *Khuddakasikkhā*, however, the minimum size of the robe is mentioned. The length of the *Saṅghāṭī* and *Uttarāsaṅga* should not be less than four full hands and one close-fisted hand, and the breadth should not be less than two full hands and one close-fisted hand. The *Antaravāsaka* should have the same length as above but its breadth should not be less than two hands. (Gāthā Nos. 45 & 46.—*Saṅghāṭī pacchimantena dīghaso muṭṭhipañcakā, uttamantena sugatacīvarūnāpivaṭṭati. Muṭṭhitikaṃ ca tiriyaṃ tathā ekaṃsikassāpi.* (45). *Antaravāsako vāpi dīghaso muṭṭhipañcako, Aḍḍhateyyo dvihattho vā tiriyantena vaṭṭati.* (46). (Cf. *SP.* Vol. II, p. 648).

As mentioned above the monks used to collect the *Paṃsukūla* (rags) and make their robes as they liked. (*Mv.* p. 55). But once while travelling in the Dakkhiṇagiri in Magadha (*Dakhināhū pahāṛa* near Jeṭhiyana, close to Rajgir) the Buddha suggested to Ānanda to make the Bhikkhu's robe according to the pattern of the fields of Magadha. ("*Passasi no tvaṃ, Ānanda, magadhakhettaṃ acchibandhaṃ pāḷibandhaṃ mariyādabandhaṃ siṅghāṭabondhaṃ*" *ti.* "*Evaṃ Bhante*" *ti.* "*Ussahasi* *tvaṃ Ānanda, bhikkhūnaṃ evarūpāni cīvarāni saṃvidahituṃ" ti. "Ussahāmi Bhagavā" ti.*—Ibid. p. 303). The Buddha thenceforth enjoined upon the monks to make their three robes (viz. *Saṅghāṭī*, *Uttarāsaṅga* and *Antaravāsaka)*by cutting the cloth into pieces and then stitching them together. (*Anujānāmi bhikkhave chinnakaṃ saṅghāṭiṃ, chinnakaṃ uttarāsaṅgaṃ, chinnankaṃ antaravāsakaṃ ti.—Ibid.* p. 304). Usually the robe is cut into five pieces before it is stitched (and if it is cut into more than five pieces, the number must be odd, such as seven, nine etc.). *(Ibid.* p. 304; Cf. *Iti pañcakhaṇḍikacīvarena etaṃ vicāritaṃ.—SP.* Vol. III, p.1196).

The outer fringe of the robe is called *Kusi;* and the middle piece is known as *Vivaṭṭa*. The other two adjoining pieces to each side of the *Vivaṭṭa* are known as *Anuvivaṭṭa.* The extreme pieces are called *Bāhanta*. Each piece has two parts, one big and the other small. The big one is called *Maṇḍala* and the small one is known as *Aḍḍhamaṇḍala.* The intermediary lines are called *Aḍḍhakusi. (Mv.* p. 304). On the inner corner of the robe a button and the button fastener are also provided. They are called *Ganṭhi* and *Pāsaka* respectively *(Cv.* pp. 226-227). This portion is strengthened by attaching another layer of cloth which is called *Ganṭhiphalaka* and *Pāsakaphalaka. (Ibid.* p. 227).

The upper *Kusi* is strengthened by another layer of cloth which is known as *Gīveyyaka.* This is done in order to protect the robe from being worn out at the neck. Similarly the lower *Kusi* is strengthened by a layer of cloth in order to protect the lower portion from being worn out at legs; and hence it is known as *Jaṅgheyyaka*. *(Ibid.* p. 304).


CĪVARA (Robe)
MUTṬHI PAÑCAKA
KUSI
GĪVEYYAKA
MUTṬHITTIKA
KUSI
BĀHANTA
ADḌHA MANḌALA
ANUVIVATṬA
ADḌHAKUSI
VIVATTA
MANḌALA
ADḌHAKUSI
ANUVIVATṬA
BĀHANTA
KUSI
JAṄGHEYYAKA
KUSI
PĀSAKA
PĀSAKA-PHALAKA
GANṬHI-PHALAKA
GANṬHI

We find a detailed description of the stitching of the robe. The Buddha has allowed many things which are essential for sewing, for instance, knife (*Satthakaṃ*), needle *(Sūci)*, needle-case *(Sūcighara)*, wooden-frame *(Kaṭhina)*, thimble *(Paṭiggaha)*, etc. (*Ibid.* pp. 204-206).

The robe must be properly dyed and then used. In the beginning the Order followed the usual practice as followed by the other sects and used to dye robes with yellow-mud (*Paṇḍumattikā*) or with the cow-dung (*Chakaṇa*). Later the Buddha disallowed these materials as dyes, and prescribed six kinds of dye-materials; *viz.* the dye-prepared from root (*Mūlarajana*), from stem (*Khandharajana*), from bark (*Tacarajana*), from leaves (*Pattarajana*), from flowers (*Puppharajana*) from fruits (*Phalarajana*). (*Mv.* p. 302). The colour of the dye should not be all *Mañjeṭṭha* (red & blue), or all black, or all bright red (*Mahāraṅgarattāni*) or multi-coloured (*Mahānāmarattāni*). (*Ibid.* p. 321; *Cv.* pp. 387-388). The dye prepared from the dye-material is called '*Kasāva*'; hence the robe of the monks is also known as *Kāsāva*. The usual colour of the robe is between red and yellow as can be seen in any Theravāda Buddhist country. In Ceylon, I am told, the colour of the root of the jackfruit tree is regarded as the standard colour for the robe. (I am indebted to Dr. U. Dhammaratana of Nava Nālandā Mahāvihāra for this information).

The Buddha has also allowed many such things as may be necessary for dyeing the robes; for instance, an oven (*Culli*), a pot for boiling the dye-stuff (*Rajanakumbhī*), basin (*Uttarālumpa*), laddle (*Rajanuluṅka*), trough (*Rajanadoṇi*), a bamboo or string to hang the robe (*Cīvaravaṃsa* and *Civararajju*), etc. (*Mv.* pp. 302-303).

It is also laid down that the robe must be disfigured by tarnishing one of its corners before it is used (*Dubbaṇṇakaraṇa*). If it is not so done, an offence of *Pācittiya* is committed. (Bhikkhu rule No. 58; Bhikkhunī rule No. 134; *Pm.* (B), pp. 15 & 49).

The robe material was usually offered to the monks after the end of the 'rainy resort' (*Vassāvāsa*) and the period for making the robe lasted for a month. This period was known as *Cīvara-kāla*. But the *Cīvrakāla* for a Bhikkhu on whom the *Kaṭhina* privileges had been bestowed upon lasted for five months, i. e. from Kattika to Phagguṇa. (*Pārā.* p. 369).

Sometimes the monks used to receive a large number of robes in some *Vihāras*. And, therefore, a need was felt to appoint a monk who should accept the robes on behalf of the Saṅgha. Such a monk was called *Cīvarapaṭiggāhāpaka.* In order to arrange these robes a *Cīvara-nidahaka* monk was appointed by the Saṅgha. The special room to store these robes was called *Bhaṇḍāgāra* and the Bhikkhu in charge of this room was known as *Bhaṇḍāgārika*. A Bhikkhu who was appointed by the Saṅgha to distribute these robes was called *Cīvarabhājaka*. (*Mv.* pp. 300-302).

Before a monk intends to use a robe as his 'own' he is required to make a 'resolve' (*Adhiṭṭhāna*). The Buddha allowed only three main robes for the monks, (*viz.* the *Saṅghāṭī*, *Uttarāsaṅga* and *Antaravāsaka*) but if an extra robe was received and the monk desired to use it, a formal 'assignment' (*Vikappanā*) was made before it was used. (*Ibid.* p. 305).

The robe was one of the main requisites of the monks. The Buddhist Order was, therefore, conscious enough about its use. A good number of rules were framed for the guidance of the monks with regard to the use of the robes. In the *Pātimokkha*, we find 23 Bhikkhu *Nissaggiyā Pācittiyā*, 16 Bhikkhunī *Nissaggiyā Pācittiyā*, 10 Bhikkhu *Pācittiyā* and 17 Bhikkhunī *Pācittiyā* rules connection with the robes. (*Pm.* (B), pp. 6, 10, 34-38; 12-19, 34-52). In the *Mahāvagga* (pp. 286-325) there is one full chapter, the *Cīvaravagga* which deals with the matters concerning the robes of the monks. The *Kaṭhina-khandhaka* of the *Mahāvagga* is also devoted to the robes during the *Kaṭhina* period. (*Ibid.* pp. 266-285).

The Buddha admonished the monks to make use of their robes most carefully and properly. A tear in the robe must be made up and properly stitched. (*Anujānāmi bhikkhave aggalaṃ, tunnaṃ, ovaṭṭikaṃ, kaṇḍūsakaṃ, daḷhīkommaṃ —Ibid.* p. 306). How the monks should make the best use of their robes is beautifully described by Ānanda to king Udena. Ānanda says: "When the robe is worn out, it may be used as a bedding, spreading, or as a mat etc. And if these are also torn and worn out, they may be plastered in the wall". (*Cv.* p. 413). (For further utility of the *cīvara* see *Dhammapadaṭṭhakathā* pp. 185-86).

Cīvara-Adhiṭṭhāna

Making a 'resolve' to use a new robe as his 'own' either by gesture or by speech with regard to the following nine kinds of robes, *viz.*, *Saṅghāṭī*, *Uttarāsaṅga*, *Antaravāsaka*, *Vassikasāṭikā*, *Nisīdana*, *Paccattharaṇa*, *Kaṇḍupaṭicchādī*, *Mukhapuñchana* and *Parikkhāracoḷaka*. This is known as *Cīvara-adhiṭṭhāna*. It is required that a Bhikkhu must make the 'resolve' before using a new *cīvara*. (*Mv.* p. 312; Cf. *Pari.* p. 215). A new *cīvara* may be kept without using it for ten days by a Bhikkhu or a Bhikkhunī. If it is kept for more than this period, an offence of *Nissaggiya Pācittiya* is committed. (Bhikkhu Rule No. 1; Bhikkhunī Rule No. 13; *Pārā.* p. 288; *Pm.* (B), pp. 6,35; Cf. *SP.* Vol. II, pp. 648-655). Hence an *Adhiṭṭhāna* must be made as soon as a *cīvara* is received.

For the *Vassikasāṭikā*, the *Adhiṭṭhāna* is made only for a period of four months of rains. If it is desired to be kept for a further period, a *Vikappanā* ('assignment') should be made after making it 'formally given up' (*Paccuddharaṇa*). (*Mv.* p. 312; Cf. *SP.* Vol. II, p. 650). In the case of the *Kaṇḍupaṭicchādī*, the *Adhiṭṭhāna* may by made for the period till the disease is cured. But after that it should be 'formally given up' (*paccuddharaṇa*); however if it is desired to be retained, a *Vikappanā* ('assignment') should be made to this effect. (*Ibid.*).

Cīvara-Kāla-Samaya or Cīvara-Kāra-Samaya

The robe season, same as *Cīvaradāna-samaya*. The 'season for the robes' for a Bhikkhu who has received the *Kaṭhina-cīvara* lasts for five months—beginning from

Kattika (November) to Phagguṇa-Puṇṇimā (March); while for other Bhikkhus the period is of one month only; i.e. upto Kattika-Puṇṇīmā. (*Kv.* (M), p. 159; *Parā.* p. 369). During the 'robe season' a Bhikkhu is allowed to keep in his possession extra *Cīvaras* also (i.e. more than three) without making any 'resolve' (*Adhiṭṭhāna*) or 'assignment' (*Vikappanā*). (Cf. Bhikkhu *Nissaggiya Pācittiya* Rule No. 1, Bhikkhunī *Nissaggiya Pācittiya* Rule No. 13; *Pm.* (B). pp. 6 & 35).

It is the same as CĪVARADĀNASAMAYA. (*Kv.*(M), p.217; *Pāc.* pp.107, 111).

Cīvaracetāpanna

Cash or kind donated by a lay-devotee in order to make or to purchase the robe or robe-cloth is known as *Cīvara-cetāpanna.* (*Hiraññaṃ vā suvaṇṇaṃ vā maṇi vā pavāḷo vā phaliko vā paṭako vā suttaṃ vā kappāso vā.—Parā.* p. 312; Cf. *Cīvaracetāpannaṃ ti cīvaramūlaṃ.—SP.* Vol. II, p. 677).

Cīvaradānasamaya

Same as *Cīvarakāla*; i.e. season for robes. The period is of one month after the first *Pavāraṇā* day; i.e. upto the Kattika-Puṇṇimā, to those who have not received the *Kaṭhinacīvara*; but to those who have received the *Kaṭhina-cīvara*, the period is of five months; i. e. upto the full-moon day of Phagguṇa. (*Anatthate kaṭhine vassānassa pacchimo māso atthate kaṭhine pañcamāsā.—Pāc.* pp. 107 & 111).

During this period the *Gaṇabhojana* and *Paramparabhojana* are allowed for the monks. (*Ibid.*). Similarly a monk is allowed to visit houses for meals other than that where he has been invited for meal by another layman. (*Ibid.* p. 138).

Cīvaranidahaka (—Bhikkhu)

A monk who is selected by the Saṅgha to arrange properly the robes or robe-clothes received by the Saṅgha is known as *Cīvaranidahaka.* A *Ñattidutiyakamma* is held by the Saṅgha for this purpose and a just, intelligent and fearless monk is selected. (*Yo na chandāgatiṃ gaccheyya na mohāgatiṃ gaccheyya na bhayāgatiṃ gaccheyya, nihitānihitaṃ ca jāneyya.—Mv.* p. 300; Cf. *SP.* Vol III, p. 1189).

Cīvarapaṭiggāhaka (—Bhikkhu)

A monk who is selected by the Saṅgha to accept the robes or robe-clothes offered by the lay-devotees to the Saṅgha is known as *Cīvarapaṭiggāhaka.* The Saṅgha holds a *Ñattidutiyakamma* for this purpose and a just, intelligent and fearless monk is selected. (*Yo na chandāgatiṃ gaccheyya na dosāgatiṃ gaccheyya na mohāgatiṃ gaccheyya na bhayāgatiṃ gaccheyya gahitāgahitaṃ ca jāneyya.—Mv.* p. 300; Cf. *Cv.* p. 273; Cf. *SP.* Vol. III, p. 1188).

Cīvarabhājaka (—Bhikkhu)

A Bhikkhu who is selected by the Saṅgha for the distribution of the robes or robe-clothes received by the Saṅgha amongst the monks is known as *Cīvarbhājaka.*

The Saṅgha holds a *Ñattidutiyakamma* for this purpose and a just, intelligent and fearless monk is selected. (*Yo na chandāgatiṃ gaccheyya na dosāgatiṃ gaccheyya na mohāgatiṃ gaccheyya na bhayāgatiṃ gaccheyya guttāguttaṃ ca jāneyya.—Mv.* p. 301; Cf. *Cv.* p. 273).

It is laid down that the distribution of the robes must be equal among the monks, as far as possible. And for the Sāmaṇeras, the share may be half of that of the monks. (*Mv.* p. 302; Cf. *SP.* Vol. III, pp. 1192-1993).

Cīvara-Rajju

A cord or a string to hang the robes (*Mv.* pp. 44, 59, 304; *Cv.* pp. 321, 337, 246, 247 etc.). A *Rajju* may be provided inside the *Vihāra* to hang the robes and another may be in the open to spread the robes of the monks. The Buddha allowed such arrangements. (*Cv.* pp. 246-247). Similarly the Buddha also allowed the provision of a *Rajju* in the *Caṅkamanasālā* (*Ibid.* p. 209), in the *Jantāghara* and *Jantāgharasālā* (*Ibid.* p. 211), in the *Vaccakuṭī* (*Ibid.* p. 231), in the *Upaṭṭhānasālā* (*Ibid.* p. 247), in the *Pānīyasālā* (*Ibid.* p. 247), in the *Aggisālā* (*Ibid.* p. 248) and in the *Kaṭhinasālā* (*Ibid.* p. 206).

Cīvara-Vaṃsa

A bamboo to hang the robes of the Bhikkhus. (*Mv.* pp. 44, 59, 303; *Cv.* pp. 329, 337 etc.). A *Vaṃsa* inside the *Vihāra* to hang the robes and the other in the open to spread the robes were allowed by the Buddha. (*Cv.* pp. 246-247). Similarly the Buddha also allowed the provision of a *Vaṃsa* in the *Caṅkamanasālā* (*Ibid.* p. 209), in the *Jantāghara* and *Jantāgharasālā* (*Ibid.* p. 211), in the *Vaccakuṭī* (*Ibid.* p. 231), in the *Upaṭṭhānasālā* (*Ibid.* p. 247), in the *Pānīyasālā* (*Ibid.* p. 247), in the *Aggisālā* (*Ibid.* p. 248) and in the *Kaṭhinasālā* (*Ibid.* p. 206).

Cīvarasaṅkamanīya

If a Bhikkhunī uses (any of the five) robes of another Bhikkhunī without her permission or without being offered, it is known as *Cīvarasaṅkamanīya.* (*Upasampannāya pañcannaṃ taṃ.—Pāc.* p. 385). An offence of *Pācittiya* is committed if a Bhikkhunī does so, (Rule No. 25; *Ibid.* p. 385).

Cuṇṇa

A kind of 'bath-powder' used as a cosmetic before entering into the *Jantāghara* or for bath. It is mentioned that a monk going to *Jantāghara* should make a ball of the *Cuṇṇa* by mixing it with water. (*Cv.* p. 325; *Mv.* p. 59; Cf. *Nānācuṇṇaṃ udakena temetvā piṇḍi kātabbā—SP.* Vol. III, p. 1029). This 'bath-powder' was probably of many varieties (*Nānācuṇṇaṃ.—Ibid.*).

It is also mentioned that the *Antevāsika* or the *Saddhivihārika* should keep the *Cuṇṇa* ready for his *Ācariya* or *Upajjhāya* if the latter desired to go to *Jantāghara* or or bath. (*Mv.* pp. 49,59). The Bhikkhunīs, however, were not allowed to use *Cuṇṇa*. They could use *Kukkusa-mattikā* (rice-husk powder and clay) instead of *Cuṇṇa*. (*Cv.* p. 401). *Cuṇṇa* and clay were usually applied in the body. (Cf. *SP*. Vol. II, p. 888).

Was it lime which was used as cosmetics for cleansing the body before bath? The word *Cunnā* is the Hindi term for lime. The face-powder is called '*Mukha-cuṇṇa*'. This was not allowed for the monks and nuns. And if one used it, the offence of *Dukkaṭa* was committed. (*Ibid.* pp. 196, 387).

Cuṇṇacālinī

A small sieve. This was allowed by the Buddha for the monks, particularly when they had to prepare the medicinal powder etc. (*Mv.* p. 221).

Cuṇṇa-Bhesajja

A powdered medicine. The Buddha allowed its use when the monks suffered from itching (*Kaṇḍu*), pimples (*Pilikā*), oozing wounds (*Assāva*), virulent itching of thigh, etc. (*Thūlakaccha*) or foul smelling of the body. (*Mv.* p. 221).

Culla or **Cuḷḷa** or **Culli**

An oven. The Buddha allowed its use when the monks had to prepare the dye for their robes. (*Mv.* p. 302). It is called *Cūlhā* or *Cūlhī* in Hindi.

Celappaṭikā

A long strip of cloth used for spreading on the ground in honour of some very distinguished guest. Once Bodhi-Kumāra made such an arrangement in his *Kokanada* palace in honour of the Buddha. But the Buddha declined to tread upon this cloth. He then enjoined the monks not to step over such a cloth spread in their honour. If one did so, he was liable to commit the offence of *Dukkaṭa*. He, however, allowed the monks to do so only if the layman wished to do so on some auspicious occasions. (*Cv.* pp. 217-218).

Cocapāna

Sweet-drink of wild banana-juice. (*Coca* is a kind of wild banana with seeds; and the other without seed is known as *Moca*.). It is one of the eight kinds of sweet-drinks (*Pānāni*) allowed by the Buddha for the monks. (*Mv.* p. 260). It is also regarded as *Yāmakālika* and so it may be taken even in the afternoon or in the night. (*SP*. Vol. III, p. 1167). But it should be taken only when necessary (*sati paccaya*), but never as a food; otherwise the offence of *Dukkaṭa* is committed. (*Pāc.* p. 121).

Codaka (—Bhikkhu)

A 'reprover monk' who brings the 'case' of another 'wrong doer' monk before the Saṅgha with a view to making the Saṅgha 'clean'. The 'reprover monk' should take into account the following five factors before bringing the 'case' of a 'wrong doer' monk to the assembly: (1) He should make himself sure that he himself is 'pure', faultless and free from any bodily offences. (2) He is free from any offence by speech. (3) He is sure that he is reproving the monk not out of hatred or ill-will but out of loving-kindness. (4) The 'reprover monk' must possess sound knowledge of the scriptures and the *Dhamma.* (5) He must possess the sound knowledge of the *Vinaya* rules. (*Cv.* pp. 368-369). He should also take into account that (1) he would speak at a proper time; (2) only about the facts; (3) gently; (4) with purposefulness and (5) with loving-kindness. (*Ibid.* p. 369).

In case the monks find that the 'reprover monk' is behaving unrighteously (*adhammikena*), he should be persuaded not to do so; and the 'reproved monk' (*Cuditaka-Bhikkhu*) should be consoled that he should not be sorry or unhappy on account of this unrighteous reproving. The Saṅgha should applaud the monk who reproves righteously so that others may feel encouraged to reprove the 'wrong doers'; and the monk who has been righteously reproved (*Cuditaka-Bhikkhu*) should be admonished by the Saṅgha not to be sorry or unhappy since he has been reproved righteously. (*Ibid.* pp. 369-370).

The monk who is to reprove a 'wrong doer' monk should bear in mind the good feelings of compassion, well-wishing, sympathy, removal of 'offences' and should also aim at the rules of *Vinaya.* A 'reproved monk' should speak truth and should never be angry with himself or with others. (*Ibid.* p. 371; Cf. *Pari.* pp. 241-282, 283-288).

The *Codaka* monk is also known as *Saṅgāmavacara.* (*Pari.* pp. 289, 292; Cf. *SP.* Vol. III, p. 1473).

Codanā

'Reproving' a 'wrong doer' monk. Reproving should be done only if something wrong has been seen, heard or doubted against a monk. (*Pari.* pp. 218, 283-288). The *Codanā* is effected by pointing out the wrong incident (*Vatthusandassanā*), or by pointing out the 'offence' committed (*Āpattisandassanā*), or by having non-association with the wrong-doing monk (*Saṃvāsapaṭikkhepa*), or by not showing due respect to the wrong doing monk (*Sāmīcipaṭikkhepa*). (*Ibid.* p. 228).

It is laid down that before an ecclesiastical action (*Kamma*), like *Tajjanīya, Niyassa, Pabbājanīya, Paṭisāraṇīya*, or *Ukkhepanīya* is taken up; the 'alleged monk' should be 'reproved'. In case the 'action' is taken up without 'reproving' him, the whole 'action' becomes illegal (*Adhammika*). (Cf. *Cv.* pp. 7, 15, 26, 36, 42, 50, 59). Before the 'wrong-doer' monk is 'reproved' it is essential that his 'consent' (*Okāsa*) must be obtained; otherwise the offence of *Dukkaṭa* is committed. (Cf. *Anujānāmi* *bhikkhave okāsaṃ kārāpetvā āpattiyā codetuṃ—'Karotu āyasmā okāsaṃ, ahaṃ vattukāmo ti.'*—*Mv.* p. 116). It is also mentioned that even if the 'consent' is obtained, the 'reproving' should be made only after assessing the temper of the individual. (*Ibid.*).

Cha

Chatta

An umbrella. The Buddha allowed the monks to possess an umbrella, but its use was restricted. It is said that only sick person should use an umbrella. It should not be always used by all. If one used it without being sick, the offence of *Dukkaṭa* was committed by him (*Cv.* p. 219-220); and a *Pācittiya* was committed by a Bhikkhunī (Rule No. 84, *Pac.* p. 469). It may however be used even not being sick only inside the *ārāma* or near about the *ārāma*. (*Cv.* p. 220). In the *SP.* [III, p. 1292] however it is mentioned that the umbrella may be used by the monks when it is raining or to protect from wild animals or robbers. (*Vasse pana cīvaraguttattham vālamigacorabhayesu ca attaguttatthaṃ pi vaṭṭati*).

There are three kinds of umbrellas mentioned in the texts. These are : (i) White cloth umbrella (*Setacchatta*), (ii) Bamboo chip umbrella (*Kilañjacchatta*), (iii) Leaf umbrella of round shape (*Maṇḍalabaddha*) without or with spokes (*Salākabaddha*). (*Pāc.* p. 469).

Chadana

The roof of a building. The Buddha allowed five kinds of roofs for the *Vihāra*, *viz.* made of bricks, stone, lime (*Sudhā*), grass or leaves. (*Cv.* p. 248).

Chanda (I)

Declaration of the 'consent' to a *Saṅghakamma* by an absentee monk through a 'competent' Bhikkhu; a 'proxy'.

On the *Uposatha* day if a Bhikkhu comes from somewhere else, he should attend the *Uposatha* ceremony even if he has already attended it at the place where he is coming from. But somehow or other if he is not in a position to attend it in person, he should give his 'consent' (*Chanda*) to the Saṅgha to hold the *Uposatha* (*Kv.* (M), pp. 95-96). In other cases, if the monk is sick and unable to attend the *Uposatha*, he is required to send his *Chanda* along with his *Pārisuddhi* ('purity') through some 'competent' Bhikkhu. (*Ibid.* p. 95; *Mv.* p. 122-123).

If a Bhikkhu is attending a *Saṅghakamma* and in the meantime he is to quit the assembly and to go out for some urgent business, it is his duty to leave his

Chanda with the Saṅgha. If he does not do so, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 80, Bhikkhunī Rule No. 158; *Pāc.* p. 205; *Pm.* (B), pp. 18 & 51).

In case a monk 'goes back' from the 'consent' once given to a legitimate procedure of the Saṅgha, he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 79; Bhikkhunī Rule No. 157; *Pāc.* p. 204; *Pm.* (B), pp. 18 & 51).

The Bhikkhu who carries the *Chanda* is known as *Chandahāraka.* In case the *Chandahāraka* hands over the *Chanda* to another Bhikkhu who in turn does so to another and so on, the *Chanda* is regarded as not carried. This is known as *Bilālasaṅkhalikachanda*; i. e. a '*Chanda* as a chain'. (*Kv.* (M), p. 96; *SP.* Vol. III, p. 1120).

Chandasa

The Vedic Sanskrit language. (Cf. *Chandaso āropemāti Vedaṃ viya sakkatabhāsāya vācanamaggaṃ āropema.—SP.* Vol. III, p. 1297). The Buddha has prohibited the monks from rendering the words of the Buddha in this language. If one does so, he is liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 229).

Chandahāraka (—Bhikkhu)

A monk who carries the *Chanda* ('consent') of another monk (who is sick or too busy to attend the *Saṅghakamma,* such as *Uposatha, Pavaraṇā* etc.) to the Saṅgha is known as *Chandahāraka.* The *Chandahāraka* monk must intimate the *Chanda* to the Saṅgha; and if he fails to do so, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* pp. 122-123; *Kv.* (M), pp. 95-96; *SP.* Vol. III, p. 1121).

Chavakuṭikā

A 'cemetery hut'. (*Ṭaṅkitamañcādibhedā kuṭī.—SP.* Vol. III, p. 1133). A Bhikkhu should not select it as his rainy-season resort (*Vassāvāsa*). If one selects it for this purpose, he commits the offence of *Dukkaṭa.* (*Mv.* p. 159).

In the *Vimativinodanī-ṭīka* [(M), Vol. II, p. 178] it is described as a hut constructed out of the bier or such other materials thrown in the cemetery. (*Dīghe mañcapāde vijjhitvā aṭaniyo pavesitva kato. So heṭṭhupariyavasenā paññatto pi purimasadiso va hoti. Taṃ susāne devatāṭhāne ca ṭhapenti.* (or) *Catunnaṃ pāsāṇānaṃ upari pāsāṇaphalake attharitvā katagehaṃ pi ṭaṇkitamañco ti vuccati*).

Chinnaka (—Cīvara)

Monk's robe which is cut into pieces. It is required that the robe of a monk must be cut into five, seven or more (odd) pieces before it is stitched. The *Saṅghāṭī* or the *Uttarasaṅga* or the *Antaravāsaka* should be prepared by stitching the pieces of cloth. If the cloth is of one piece, not of many pieces, it should be cut so that the robe may become poor and thereby undesirable for others. (*Mv.* p. 304).

Chinna-Iriyāpatha

A cripple-person. (Cf. *Pīṭhasappī ti vuccati.—SP.* Vol. III, p. 1085). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 94). If he is already ordained, his ordination need not be cancelled; but his *Upajjhāya, Ācariya* and those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Ja

Jaṅgheyyaka

The additional piece of cloth which is stitched at a lower portion of the robe in order to protect the robe from being worn out by the rubbing of the legs. (*Mv* p. 304; Cf. *Jaṅghāpāpuṇanaṭhāne tattheva saṃsibbitaṃ paṭṭaṃ.—SP.* Vol. Vol. III, p. 1196).

Jatu-Bhesajja

A medicinal bitumen or glue, such as *Hiṅgu, Hiṅgujatu, Hiṅgusipāṭaka, Taka, Takapatti, Takapaṇṇi, Sajjulasa* or any such glue which was not used as food by the people, was allowed by the Buddha for the use of the monks as a medicine. The monks were allowed to keep it when accepted, even for the whole life; but could use it only when necessary; otherwise the offence of *Dukkaṭa* was committed. (*Mv.* pp. 219-220).

Jantāghara

It was a special type of 'hot bath-room' in which provisions were made for fire and water. When Jīvaka Komārabhacca, the great physician, pointed out its purpose and utility for keeping away many diseases, the Buddha allowed its use. In the *Jantāghara* the monks used to besmear the body and face with mud and then warm it by fire, and after that they took bath. The provision of a well in the *Jantāghara* is also mentioned. It was meant not exclusively for fire, as some scholars think, but it was a room for 'hot-bath'. (*Cv.* pp. 208-211; Cf. Rhys Davids—*Pali English Dictionary,* p. 111; R. C. Childers—*A Dictionary of Pali Language,* p. 166). In the *Abhidhānappadīpikā* (Gātha No. 214) the *Jantāghara* is described as a synonym of *Aggisālā* (*Jantāgharaṃ tvaggisālā*); and explained thus: *Jalaṃ etthāti jantā. Janeti atra aggiṃ ti vā jantā. Sā eva gharaṃ Jantāgharaṃ. Aggino sālā ti aggisālā.—Abhidhānappadīpikā Ṭīkā* (M), p. 114). In the *Vimativinodanī Ṭīkā* [(M), Vol. II, pp. 102-103] we find a reference to its use in the cold countries where it snows. In order to get rid of some diseases on account of cold, the people used to get themselves perspired by making the body heated in the *Jantāghara.* (*Jantāgharaṃ hi nāma himapātabahulesu desesu tappaccayā rogapīḷādinivāraṇatthaṃ sarīrasedāpanaṭṭhānaṃ.*).

It is interesting to compare this mode of bath with the Turkish Bath. "A Turkish Bath is a hot-air bath in which skin is cleansed by violent perspiration, followed by lathering, rubbing, massaging and a cold plunge." (Children's Dictionary, Vol. VII, p. 4385). The *Jantāghara* was probably uncovered, although enclosure and door were provided; and a room with roof was attached to it, known as *Jantāgharasālā*. The *Jantāghara* was provided with *Jantāgharapīṭha* (a small stool), *Cīvaravaṃsa*, *Cīvararajju* (a bamboo or a cord to hang the robes), *Udakasarāvaka*, *Udakadhāna* (pots for water) and *Mattikādoṇī* (for clay). (*Cv.* pp. 209-211; Cf. *SP.* Vol. III, pp. 1289-1290).

It was the duty of the monk going first in the *Jantāghara* to keep it clean and remove ashes etc. from there. He was also required to see that all the pitchers, floor etc. were well cleaned and the water in the pots was kept. And if the *Theras* came, the room should be vacated for them; and if they desired massaging or rubbing, the junior monk should do so. Before coming out of the *Jantāghara*, it should be kept neat and tidy, its furniture be properly arranged and fire should be extinguished and the room should be properly closed. (*Cv.* pp. 209-211, 325-326; Cf. *Pārā.* pp. 165-166; *Mv.* pp. 45, 59, 63).

The Bhikkhunīs were, however, not allowed to use the *Jantāghara*. If a Bhikkhunī used the *Jantāghara*, she was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 402).

Mention is also made of another kind of *Jantāghara* known as *Nillekha-Jantāghara*, which was probably fully covered and in which a small space was left in its roof (for smoke). (Cf. *Āviddhapakkhapāsakaṃ vuccati. Gopānasīnaṃ upārimaṇḍale pakkhapāsake ṭhapetvā katakūṭacchadanassetaṃ nāmaṃ.—SP.* Vol. III, p. 1290). Its use was also allowed by the Buddha. (*Cv.* p. 212).

Ovens of *Jantāghara* have been found in the old Nālandā monasteries.

Jantāgharapīṭha

A small stool used in the *Jantāghara* in order to protect the robes from being soiled by dirt. The Buddha allowed its use. (*Cv.* p. 210).

It was carried by the monks when going to the *Jantāghara*; and while coming out it was brought back. It was the duty of the *Antevāsika* or *Saddhivihārika* to carry it when the *Ācariya* or *Upajjhāya* was to visit the *Jantāghara*. (*Mv.* pp. 45, 63; *Cv.* pp. 324, 338).

Jantāgharavatta

Duties of a monk when using the *Jantāghara*. It was noticed by the Buddha that the Chabbaggiyā monks used to put a lot of wood for intense fire and close the door and sit there. This they did in order to show disrespect to other monks. This caused sometimes so much heat inside the *Janatāghara* that some monks even fainted. The Buddha then prohibited the monks from doing so. If one did so, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 325). The Buddha also laid down certain rules for using the *Jantāghara.* For instance, the monk using the *Jantāghara* must clean it if it was found dirty; wash the basins, arrange the clay etc. when entering the *Jantāghara.* It is also mentioned that one should besmear his face with mud and cover his front and back before entering the *Jantāghara.* One should not sit there removing the elders, nor should the newly ordained monks be removed from their seats. Before coming out of the *Jantāghara,* it must be left neat and tidy and its furniture be properly arranged and the door closed. (For details see *Cv.* pp. 325-326).

Jantāgharasālā

A room attached to the *Jantāghara* in order to keep the robes from being wet by rains. Evidently it was a covered room. Such a room was allowed by the Buddha for the monks in a *Vihāra.* (*Cv.* p. 211). The *Cīvaravaṃsa* (a bamboo) and the *Cīvararajju* (a cord) were provided there to hang the robes. (*Ibid.*).

Jambupāna

Sweet-drink of *Jambu* juice (rose apple). It was one of the eight kinds of sweet-drinks (*Pānāni*) allowed for the monks. (*Mv.* p. 260). It was regarded as *Yāmakālika* and so it might be taken even in the afternoon or in the night. (*SP.* Vol. III, p. 1167). But it should be taken only if it was necessary (*sati paccaya*), but never as food; otherwise the offence of *Dukkaṭa* was committed (*Pāc.* p. 121).

Jarādubbala

A person who has grown extremely old and become infirm on account of age. Such a person should not be ordained. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 94; Cf. *SP.* Vol. III, p. 1086).

In case such a person is already ordained, his ordination need not be cancelled, but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Jaḷogī

Unfermented toddy (*Nīrā* in Hindi) or the like, which has not reached the stage of becoming an intoxicating liquor. The Vajji monks advocated for its drinking and regarded it as a suitable drink for the monks. It was one of the 'ten points' which the Vajji monks pleaded as 'proper' for the monks and which led to the convening of the Second Buddhist Council (*Saṅgīti*) at Vesālī. In this Council its use was declared 'improper' since it involved an offence of *Pācittiya.* (Rule No. 51; *Cv.* p. 430).

Jātarūparajataṃ

To accept and use gold, silver, coins or money by the monks. It was one of the 'ten points' which the Vajji monks pleaded as 'proper' for the monks and which led the convening of the Second Buddhat Council (*Saṅgīti*) at Vesāli. In this Council it was declared 'improper' for the monks to accept gold, silver or any kind of money as it involved an offence of *Nissaggiya Pacittiya.* (Rule No. 18, *Cv.* p. 430).

Jāla-Vātapāna

A window with grill. This type of window was allowed by the Buddha in a *Vihāra.* (*Cv.* p. 241).

Ña

Ñatti

'Declaration' of 'resolution' or 'motion' before the assembly of the Saṅgha is known as *Ñatti.* (Cf. *Saṅghassa ñāpanā jānāpanā ñatti.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. IV, p. 225). The *Ñatti* may be with a *Kammavācā* (proceeding) or without a *Kammavācā.* The usual formula is "*Suṇātu me, bhabte,……esā ñatti*". (Cf. *Mv.* p. 53).

Ñatti-Kamma

That *Kamma* of the Saṅgha (ecclesiastical business) which requires only the 'formal-resolution' or the *Ñatti* (and not the *Kammavācā* along with it) is known as *Ñattikamma* (*Mv.* p. 53; Cf. *Samaggassa saṅghassa anumatiyā ekāya ñattiyā kattabbaṃ kammaṃ ñattikammaṃ nāma.—Kv.* (M), p. 255; also, *Saṅghassa ñāpanā jānāpanā ñatti tāya kattabbaṃ kammaṃ ñattikammaṃ.—Kaṅkhāyojanāmahāṭīkā* (M), Vol IV, p. 225; *SP.* Vol. III, p. 1514). The following *Saṅghakammas* may be regarded as *Ñatti-kamma* : *Uposatha, Pavāraṇā, Sammutidāna, Nissāraṇā, Osāraṇā, Dānakamma, Patiggahakamma, Paccukkaḍḍhanā, Kammalakkhanā.* (*Kv.* (M), pp. 256-257; *Pari.* p. 390).

Ñatticatutthakamma

That *Kamma* of the Saṅgha (ecclesiastical business) which requires a *Ñatti* ('declaration' of the 'resolution' or 'motion') and also the proclamation of the *Kammavācā* or *Anussāvānā* (proceedings) for three times. (Cf. *Ekāya ñattiyā tīhī ca anussāvanāhi kattabbaṃ ñatticatutthakammaṃ nāma.—Kv.* (M), p. 256; Cf...*SP.* Vol. III, p. 1514).

There are many *Saṅghakammas* (ecclesiastical businesses) which are to be dealt with *Ñatticatutthakamma.* These are : *Tajjanīya, Niyassa, Pabbājanīya, Paṭisāraṇīya,* *Āpattiyā adassane Ukkhepanīyā, Āpattiyā opaṭikkamme Ukkhepanīyā, Pāpikāya diṭṭhiyā apaṭinissagge Ukkhepanīyā, Osāraṇā* of the above seven *Kammas, Bhikkhunī-ovādaka-sammuti, Parivāsa-dāna, Mānatta-dāna, Mūlāya paṭikassanā, Ukkhittānuvattikā, Aṭṭhayāvatatiyakā, Upasampadā* and *Abbhāna.* (*Ibid.* p. 256). The *Ñatticatutthakamma* is also required on the following occasions : *Osāraṇā, Nissāraṇā, Sammuti, Dāna, Niggaha, Samanubhāsanā, Kammalakkhaṇa.* (*Pari.* p. 390; Cf. *SP.* Vol. III, p.1532).

A 'conclusion' (*Nigamana*) is also announced at the end of the *Kammavācā* thus : "*Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmī ti*", i. e. "This is agreeable to the Saṅgha so the Saṅgha is silent; thus I take it (for granted)." (*Mv.* pp. 55.125, 150, 267, 331, 332, 333, 334 etc.). The proceedings of the *Ñatticatutthakamma* may be seen in the *Mv.* (*Ibid*).

A *Ñattitatiyakamma* is not possible since it was customary to make the 'proclamation' either once or thrice'. Two time's 'proclamation' is not known. *Ñatti* and then was one time 'proclamation' is known as *Ñattidutiyakamma.*

Ñattidutiyakamma

That *Kamma* of the Saṅgha (ecclesiastical business) which requires a *Ñatti* (declaration' of the 'resolution' or 'motion') and also one time's proclamation of the *Kammavācā* or *Anussāvanā* (proceeding) is known as *Ñattidutiyakamma.* (Cf. *Ekāya ñattiyā ceva anussāvanāya ca kattabbaṃ ñattidutiyakammaṃ nāma.—Kv.* (M), pp. 255-258; Cf. *SP.* Vol. III, p. 1514).

On the following seven occasions the *Ñattidutiyakamma* is held : *Osāraṇā, Nissāraṇā, Sammuti, Dāna, Uddharaṇa, Desanā, Kammalakkhaṇa.* (*Pari.* p. 390; Cf. *Kv.* (M), pp. 258, 258; *SP.* Vol. III, p. 1531).

A 'conclusion' (*Nigamana*) is announced at the end of the proceeding (*Kammavācā*) thus : "*Khamati saṅghassa tasmā tūṇhī evemetaṃ dhārayāmī ti*", i.e. "This is agreeable to the Saṅgha so the Saṅgha is silent; thus I take it (for granted)". (e.g. see *Cv.* p. 168). The proceeding of this may be seen in the *Cv.* (*Ibid.*).

A *Ñattitatiyakamma* is not possible since it was customary to make the 'proclamation' either once or thrice; two times' proclamation is not known. *Ñatti* and then 'proclamation' for three tumes is known as *Ñatticatutthakamma.*

Ḍa

Ḍāka

Vegetables, green or cooked. The Buddha allowed the monks to accept all kinds of *Ḍākas.* (*Mv.* p. 262 ; Cf. *SP.* Vol. III, pp. 1167 and 1168).

Ta

Tacarajana

Dye prepared from the bark of a tree.

It is one of the dyes recommended by the Buddha for the robes of the monks. The other dyes are those prepared from roots, stems, leaves, flowers, fruits of the trees. (*Mv.* p. 302). The bark of *Lodda* or *Kaṇḍula,* according to the *SP.* [Vol. III, p. 1194], is not allowed as the dye for the robes of the monks.

Tajjanīya-Kamma

A kind of ecclesiastical action taken against a monk who is quarrelsome and who picks up quarrels in the Saṅgha. (Gf. *Kasmā tajjanīyaṃ kammaṃ ti vuccati ? Saṅgho kalahakārake puggalaṃ kalahe ca bhede ca bhayaṃ dassetvā janeti, tasmā tajjanīyaṃ kammaṃ ti vuccati.—Vajirabuddhiṭīkā*, (M), p. 509). It is a sort of 'threatening' or 'censuring' to the monk so that he may correct himself. (Cf. *Yena kammena santajjanaṃ karīyati taṃ tajjanīyakammaṃ nāma.—Ibid.* p. 508). This action may also be taken against a monk who is foolish (*Bālo*); indolent (*Abyatto*) ; prone to commit offences (*Āpattibahulo*); who never amends his offences (*Anavadāno*); who improperly comes into frequent contacts with the householders; who is not scrupulous to his 'higher morality' (*Adhisīla* = *Pātimokkha* rules) or his 'minor moral conduct' (*Ajjhācāra* = Rules other than *Pātimokkha*) or to the doctrinal views; who speaks ill of the Buddha, Dhamma or Saṅgha. All these persons deserve 'censure' (*Tajjanīyakamma*) and the Saṅgha may take action against them if the Saṅgha so desires The procedure of taking this 'action' is thus : The guilty monk is presented before the Saṅgha (*Sammukhā kaṭaṃ*), he is thereafter interrogated about the offence (*Paṭipucchā*), and he should then admit about the 'wrong' he has committed (*Paṭiññāya kataṃ*). He is reminded of the rule of the *Pātimokkha* or any other rule that he is infringing (*Āpatti kataṃ*) and then he is charged with the offence alleged to have been committed by him (*Codetvā, sāretvā, āpattiṃ āropetvā kataṃ hoti*). A 'competent' Bhikkhu moves the *Ñatti* (motion) before the full Saṅgha (*Samaggena*) proclaiming that so and so is guilty of such and such offence. Thereafter he proclaims the 'resolution' for three times requesting the Saṅgha to pronounce the *Tajjanīyakamma* against the monk, if the Saṅgha so desires. (It is a kind of *Ñatticatutthakamma*). The 'resolution' is supposed to have been carried out if the Saṅgha keeps silent. Any deviation from the above procedure makes the action invalid (*Adhammakamma*). (*Cv.* pp. 8-9).

The condemned monk has to observe the following 18 restrictions till the action taken against him is not 'revoked'. These are : (1) He cannot confer *Upasampadā*; (2) cannot give *Nissaya* ('instruction'); (3) cannot accept the nomination to 'exhort' a Bhikkhunī; (4) cannot take the service from a *Sāmaṇera* (novice); (5) cannot 'exhort' a Bhikkhunī even if he is nominated to do so; (6) should not commit the same offence for which he is condemned; (7) should not commit the similar offences; (8) should not commit the graver offences; (9) should not denounce the 'action' taken against him; (10) should not denounce those who took part in the *Tajjanīyakamma*; (11) cannot raise the objection against the presence of a monk alleged to have committed some offence in the *Uposatha* ceremony (as usully done by the monks); (12) or in the *Pavāraṇā* ceremony; (13) should not make himself a subject of reproach; (14) cannot act as a leader in the *Saṅgha-kamma*; (15) cannot seek permission to interrogate a monk alleged to have committed some offence; (16) cannot interrogate a monk who has committed some offence; (17) cannot remind a monk of the offence he has committed; and (18) should not make the monks quarrel among themselves.

In case the monk observes the above 18 restrictions properly, without any demur against the 'action' taken or against any member of the Saṅgha who took part in his *Tajjanīyakamma*, then he should approach the Saṅgha submissively and request the Saṅgha for the 'revocation' of the *Tajjanīyakamma* imposed upon him. He is required to make such a request for three times. A 'competent' monk then takes up his case and places the 'revocation' of *Tajjanīyakamma* before the full Saṅgha. The Saṅgha, if it finds that the condemned monk has scrupulously obeserved the above restrictions, takes up his case of 'revocation' for consideration. For this purpose a *Natticatutthakamma* is held by the Saṅgha and then the *Tajjanīyakamma* is revoked (*Paṭipassmbhanā*). (*Cv.* pp. 10-11; Cf. *SP.* Vol. III, p. 1233).

Taṭṭikā

A kind of mat prepared from the palm leaves, bark etc. (Cf. *Taṭṭikā nāma tālapaṇṇādīhi vā vākehi vā katā taṭṭikā.—SP.* Vol. II, p. 792; Cf. *Kv.* (M), p. 203).

It is one of the ten kinds of spreadings grouped under the term *Seyyā* as recommended by the Buddha for the use of the monks. (*Pāc.* p. 64).

See also SEYYĀ.

Tassapāpiyyasikā

A kind of procedure for settling the 'case' related to a Bhikkhu who prevaricates when charged with *Pārājikā* or similar offences. (*Cv.* pp. 165, 187 ff.). He is indeed a 'problem Bhikkhu' and so the Saṅgha is to declare him formally a 'sinful monk'. (Cf. *Idaṃ hi yo pāpussannatāya pāpiyo puggalo tassa kattabbato tassapāpiyyasikākammaṃ ti vuccati.—SP.* Vol III, p. 1273; Cf. *Kv.* (M), p. 290). If a Bhikkhu is quarrelsome, or picks up quarrels, is a fool, prone to commit offences, does not get rid of them, mixes with the householders in unbecoming manners, commits the grievous or non-grievous offences, does not possess the right views, deprecates the Buddha, Dhamma and Saṅgha, then also a formal act of

Tassapāpiyyasikā may be taken up against such a person, if the Saṅgha so desires. For this purpose the full Saṅgha assembles and the matter is decided by a *Ñatticatutthakamma.* The action is considered as legal if, (1) condemned person is 'impure' (*asuci*); (2) he is unconsciencious (*alajji*); (3) he is being 'censured' by the Saṅgha actually for an 'offence' (*sānuvādo*); (4) the 'action' is dealt with according to rules; and (5) the full Saṅgha is present (*Samaggena*). In other words, these are the 'legal grounds' for such an action.

After the formal declaration is over, the condemned monk is to observe the following 18 restrictions: (1) He cannot confer *Upasampadā*; (2) cannot give *Nissaya* (instructions); (3) cannot take the service of a *Sāmaṇera* (novice); (4) cannot accept the nomination to 'exhort' the Bhikkhunīs; (5) cannot 'exhort' even if he is nominated to do so; (6) should not commit the same offence; (7) should not commit the similar offences for which he is condemned; (8) should not commit the graver offences; (9) should not denounce the 'action' taken against him; (10) should not denounce those who took part in this 'action'; (11) should not object the presence of a particular monk (alleged to be 'unclean') in the *Uposatha* ceremony; (12) or in the *Pavāraṇā* ceremony; (13) should not make himself a subject of reproach; (14) should not become the leader in a *Saṅghakamma;* (15) should not seek permission for 'interrogation'; (16) should not 'interrogate'; (17) should not 'remind' a monk of the offence he has committed; (18) and should not make monks quarrel among themselves. (*Cv.* p. 167).

The Saṅgha can 'take him back' (*Osāraṇā*) only if he behaves righteously and also if he asks for pardon. Otherwise he should not be 'taken back'. (*Pari.* p. 214).

This procedure is applicable to only one kind of *Adhikaraṇa* (case); *viz.* the *Anuvādādhikaraṇa* (i.e. a dispute over *Sīlavipatti, Ācāravipatti, Diṭṭhivipatti* and *Ājīvavipatti*). (*Cv.* pp. 176; 187-188).

Tāḷacchidda

A key-hole in the door. It was allowed by the Buddha in the *Vihāra.* (*Cv.* p. 241).

Tāḷavaṇṭa

A fan, particularly made of palm-leaf. Other fans made of bamboo chips or peacock-feather or of leather are also called *Tāḷavaṇṭa.* (Cf. *Tāḷavaṇṭaṃ pana tāḷapaṇṇehi vā kataṃ hoti veḷuvaṇṭavilīvehi vā morapiñchehi vā cammavikatīhi vā.—SP.* Vol. III, p. 1292). The Buddha allowed the monks to use fans. (*Cv.* p. 219).

Tāḷavaṇṭaka

A special mode of putting on the 'under garment' (*Antaravāsaka*) arranged in the palm-leaf fashion. (Cf. *Tāḷavaṇṭākārena sāṭakaṃ olambitvā nivāsanaṃ.—*

SP. Vol. III, p. 1294). This fashion was not allowed by the Buddha. And if anyone put on like this, he was liable to commit the offence of *Dukkaṭa*. (*Cv*. p. 297).

Tikabhojana

The meal taken by three monks at a layman's house. The Buddha allowed this number as maximum for a meal at a layman's house. The Buddha, in appreciation of this number, has said : "This practice would bring a restraint to the evil-minded individuals, would bring a comfortable living for well-behaved monks and at the same time it would be convenient for the laymen as well." (Cf. *Dummaṅkūnaṃ puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihārāya, mā pāpicchā pakkhaṃ nissāya saṅghaṃ bhindeyyaṃ ti, kulānuddayāya ca.—Cv.* p. 297). If this number exceeds, then it becomes a *Gaṇabhojana,* which is prohibited as it involves an offence of *Pācittiya* (Rule No. 32).

Tikoṭiparisuddha (-Maccha-Maṃsa)

See : MACCHA or MAṂSA.

Ticīvarena Avippavāsa (-Sammuti)

The 'formal sanction' granted by the Saṅgha to a sick monk to remain without one of the three *cīvaras* (*Antaravāsaka, Uttarāsaṅga* and *Saṅghāṭī*) when he is residing outside the *Samānasaṃvāsaka Sīmā* (his own 'common boundary'). For this 'sanction' the sick monk should approach the Saṅgha and obtain the 'sanction' from the Saṅgha (*Sammuti*). The Saṅgha holds a *Ñattidutiyakamma* to this effect. (*Pārā*. pp. 291-292). In case a sick monk remains without one of the three *cīvaras* having no formal 'sanction' (*Sammuti*) from the Saṅgha, he commits an offence of *Nissaggiya Pācittiya*. (Rule No. 2; *Ibid.*). Ordinarily the monks are allowed by the Buddha to keep away one of the three robes when living within the 'prescribed boundary'. (*Ticīvaren avippavāsasīmā.—Mv.* pp. 111-112).

Tiṇavatthāraka

A kind of procedure to settle down a quarrel between two parties of monks with a view to avoiding any further bitterness. The 'charges' and 'counter-charges' are then 'covered up' by arriving at a mutual settlement. The matter, therefore, does not require any 'verdict' from the Saṅgha, except a formal approval to this effect. It is something like the filth which if disturbed becomes a greater nuisance; and so the safest course is to 'cover' it up by spreading grass over it. So also, some matters should be shelved in the larger interest of the Saṅgha. (Cf. *Yathā hi gūthaṃ vā muttaṃ vā ghaṭṭiyamānaṃ duggandhatāya vibādhati, tiṇehi avattharitvā supaṭicchāditassa-panassa so gandho na bādhati. Evameva yaṃ adhikaraṇaṃ mūlānumuūlaṃ gantvā vūpasamiyamānaṃ kakkhaḷattāya vāḷattāya saṃvattati. Taṃ iminā nayena vūpasantaṃ* *gūthaṃ viya tiṇavatthārakena paṭicchannaṃ suvūpasantaṃ hotīti. Idaṃ kammaṃ tiṇavatthārakasadisattā tiṇavatthārako ti vuttaṃ.—SP.* vol. III, p. 1273. Also Cf. *Kv.* (M), p. 291; *Cv.* pp. 190-192).

This sort of 'settlement' is followed only in the case of minor offences; but never in any grievous offence or in an offence' concerning with a layman. (*Cv.* pp. 161; 190ff.).

For this purpose both the parties assemble at a place and then a 'competent' and 'able' monk proclaims thus before the Saṅgha: "Let us pacify this 'legal question' by way of 'covering up with grass', provided it does not concern with any grievous offence or with a laity". (*Ṭhapetvā thullavajjaṃ ṭhapetvā gihipaṭisaṃyuttaṃ.—Cv.* pp. 168 & 190). This is the *Ñatti* (motion). After this each party through an 'able' and 'competent' monk of their consent, declares that this matter may be settled by way *Tiṇavatthāraka.* Then a *Ñattidutiyakamma* is held by each party in order to confess their 'wrongs' which they had committed. Thus, the matter is settled and the monks are free from the offences. (*Cv.* pp. 168-170; 190-192).

This procedure is applicable to the *Āpattādhikaraṇa* only. (*Ibid.* p. 171). See SAMATHA.

Tiṇasanthāraka

A mat made of grass. It is one of the ten kinds of spreadings grouped under the term '*Seyyā*' which is approved for the use of the monks. (*Pāc.* p. 65). It was also allowed to spread under the dyed robe if wet, in order to protect it from being soiled by dirt. (*Mv.* p. 303).

Titthiyadhaja

Dress of the heretical sects. It is found in the texts that other heretical sects, during the time of the Buddha, used different kinds of garments such as *Kusacīra, Vālakambala, Vākacīra, Phalakacīra, Kesakambala, Ulūkapakkha, Ajinapakkha.* The Buddha prohibited these for the use of the monks. If one used it, he was liable to commit the offence of *Thullaccaya.* (*Mv.* p. 320).

Titthiyapakkantaka (—Bhikkhu)

A monk who has gone over to other sect. Such a person should never be given 'ordination' (*Pabbajjā*) or 'higher ordination' (*Upasampadā*) if he seeks admission into the saṅgha again. In case the person has somehow or other got his admission in to the Saṅgha, his monkhood should be cancelled. (*Mv.* p. 90; Cf. *SP.* Vol. III, pp. 1074-1075).

Timaṇḍala-Paṭicchādana

Covering up of the lower portion of the body with the *Antaravāsaka* (inner garment, sarong) so nicely that both the knees and waist upto navel are inside the garment. The *antaravāsaka* should hang eight *aṅgulas* down from the knee-bone. (Cf. *Uddhaṃ nābhimaṇḍalaṃ adho jānumaṇḍalaṃ paṭicchādentena jānumaṇḍalassa heṭṭhā jaṅghaṭṭhikato paṭṭhāya aṭṭhaṅgulamattaṃ nivāsanaṃ otāretvā nivāsetabbaṃ.*—*SP.* Vol. II, p. 921; Cf. *Kv*-(M), p. 276). It is expected that all the monks should dress in this manner, particularly when going round the village (*Mv.* p. 44). One should cultivate this method of putting on the robe. It is one of the *Sekhiyās* in the *Pātimokkha* which should be followed. (Rule No. 3; *Pm.* (B), pp. 21 & 53).

Tiracchānagata

A person belonging to non-human world. (Cf. *Nāgo vā hotu supaṇṇamāṇavakādīnaṃ vā aññataro antamaso sakkadevarājānaṃ upādāya yo koci amanussajātiyo sabbova imasmiṃ atthe tiracchānagato ti veditabbo.*—*SP.* Vol. III, p. 1076). Such a person is not eligible for ordination. In case such a person happens to get his ordination, this should be cancelled. If anybody ordains such a person, he commits the offence of *Dukkaṭa.* (*Mv.* pp. 90-91).

Tiracchānavijjā

A low art or a pseudo-science (contrary to the monk's life). The monks are prohibited to study or teach any such science. If a Bhikkhu does so, he commits the offence of *Dukkaṭa* (*Cv.* pp. 229-230); and a Bhikkhunī commits the offence of *Pācittiya.* (Rule No. 49 & 50; *Pāc.* pp. 417 & 418; *Pm.* (B), p. 42).

A number of *Tiracchānavijjās* are mentioned in the *Brahmajālasutta,* the first Sutta of the *Dīghanikāya.*

Tirīṭakaṃ

A robe made out of the bark of a tree. (*Cf. Rukkhachallimayaṃ.*—*SP.* Vol. III. p. 1205). The Buddha prohibited its use for the monks. And if one used it, he was liable to commit the offence of *Dukkaṭa.* (*Mv.* p. 321).

Tilakakka

A paste of the *Tila,* used as an ointment for healing up the wound. (*Mv.* p. 224; Cf. *Tilakakkena atthoti piṭṭhehi tilehi attho.*—*SP.* Vol. III, p. 1155).

Tunnaṃ

Stitching or darning of the cloth with thread. (Cf. *Suttena saṃsibbitaṃ tunnaṃ.*—*SP.* Vol. III, p. 1197). The Buddha allowed the monks to do so whenever necessary. (*Mv.* p. 306). (It is *turupanā* in Hindi).

Tumba

A round shaped bottle made of iron, wood or fruit for keeping the medicinal oil. (*Tumbā* in Hindi). This was allowed by the Buddha for the use of the monks. (*Mv.* p. 223).

Tumbakaṭāha

The shell of goard. (*Tumbī* in Hindi). Its use as a begging bowl was not allowed by the Buddha for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 203).

Tulā

A pole to lift the water from the well like a balance. Its use was allowed by the Buddha for the monks. (*Cv.* p. 212; Cf. *Paṇṇikānaṃ viya udakaubbāhanakatulaṃ.—SP.* Vol. III, p. 1290). (*Lāṭhā* or *Laṭṭhā* in Hindi. This practice of drawing water from well is still common in Patna-Gaya districts of Bihar State).

Tūlikā

A mattress stuffed with cotton (*Tūlī*). (Cf. *Tūlapuṇṇā bhisi.—Vimativinodanīṭīkā* (M), Vol. II, p. 184. Also Cf. *SP.* Vol. III, p. 1149). It was regarded as *Uccāsayanamahāsayana*; and hence was not allowed for the use of monks. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Mv.* p. 211; Cf. *Cv.* p. 258).

Tela

Oil which is regarded as one of the medicines allowed by the Buddha for the monks. (*Mv.* p. 218). The monks might use the oil of *Tiḷa* (sesame), *Madhūka* (oil from the seed of Bassia Latifolia), castor and animal fat as medicine. (*Pārā.* pp. 357-358; *Pāc.* pp. 123-124; 485; *Pari.* p. 231). Oil was generally used for the preparation of delicious food (*paṇītabhojanāni*). If a monk himself asked for a meal prepared with oil and took that food, he committed an offence of *Pācittiya* (Rule No. 39; *Pāc.* pp. 123-134; *Pm.* (B), p. 14); and a Bhikkhunī committed an offence of *Pāṭidesanīya.* (Rule No 3; *Pāc.* p. 485; *Pm.* (B), p. 52).

A Bhikkhu or Bhikkhunī could store oil for a period of seven days only; and if stored for more than seven days, an offence of *Nissaggiya Pācittiya* was committed. (Bhikkhu Rule No 23; Bkikkhunī Rule No. 25; *Pārā.* pp. 346-357; *Pm.* (B), pp. 9 & 37; Cf. *SP.* Vol. II, pp. 722-725).

It was also regarded as a thing to be licked. (*Pāṭisāyanīyāni.—Ibid.*).

Toraṇa

An outer arched gateway in an *Ārāma.* (Cf. *Upari māladiyuttaṃ sobhanathambhadvayaṃ ubhayato nikkhanitvā yaṃ bahidvāraṃ.—Abhidhānappadīpikā Ṭīkā*(M), p. 111, Verse No. 204). Such a gateway was approved by the Buddha. (*Cv.* p. 248).

Tha

Thullakumārī

An unmarried lady, old or young; a spinster. (Cf. *Yobbanapattā yobbanātītā vā kumārī.—SP.* Vol. III, p. 1042). A Bhikkhu should not frequent the *Thullakumārī's* house. A *Titthiya-parivāsaka* is particularly warned against such visits. (*Mv.* p. 74; Cf. *SP.* Vol. III, p. 1042).

Thullaccaya

A 'grave offence' (*Thulla*+*Accaya*). Although *Thullaccaya* is one of the offences which may be amended for by confessing the 'offence' before another monk, it is the most serious one amongst all such offences. (Cf. *Desanāgaminīsu accayesu tena samo thūlo accayo natthi tenetaṃ iti vuccti.—SP.* Vol. III. p.1458). Other offences which may be made up by confession before another monk are: *Pācittiya, Pāṭidesanīya, Dukkaṭa, Dubbhāsita*. (Cf. *Thullaccayaṃ ti yaṃ vuttaṃ, taṃ suṇohi yathātathaṃ. Ekassa mūle yo deseti, yo ca taṃ paṭiganhāti. Accayo tena samo natthi, tenetaṃ iti vuccati.—Pari.* p. 263).

Amongst all the 'offences' mentioned in the texts, the *Pārājika* and *Saṅghādisesa* are regarded as most serious ones as these cannot be made up by 'confession' before another monk. The next in gravity is the *Thullaccaya;* and hence it is 'grievous' (*Thūla*) amongst the rest. In fact, the offence may be regarded as *Thullaccaya* if it appears as *Pārājika* or *Saṅghādisesa* but actually it is not so. In other words, an offence similar to *Pārājika* or *Saṅghādisesa* may be considered as *Thullaccaya.* For instance, if a Bhikkhu attempts to commit suicide; or if a Bhikkhu attempts to threaten the peace and unity of the Saṅgha; or if a Bhikkhu steals something trifle (worth more than one but less than five *Māsakas*), such a person is regarded as to have committed the *Thullaccaya.* (For details see *Pārā.* p. 66 ff.).

Thullavajjā-Āpatti

Most grievous offences; *viz. Pārājika* and *Saṅghādisesa.* It is the same as *Garukāpatti.* (Cf. *Thulladose paññattā garukāpatti.—SP.* Vol., III, p. 1420; also Cf. *Pari.* p. 211).

Theyyasaṃvāsaka

A person who has entered into the Saṅgha putting on the robe by himself (like a monk), without having his proper *Pabbajjā* ('ordination') or *Upasampadā* ('higher ordination'). In other words, an imposter who has joined the Saṅgha 'stealthily'. Such a person should never be ordained; and if he has already received his ordination, this should be cancelled. (*Mv.* pp. 89-90; Cf. *SP.* Vol. III, pp. 1069-1070).

Thera (-Bhikkhu)

A monk of ten years 'standing from his *Upasampadā'* is called *Thera (-bhikkhu)*. (Cf. *Paripuṇṇadasavassatāya thero.*—*SP*. Vol. I, p. 232). An 'able' and 'competent' *Thera* can act as an *Upajjhāya* or *Ācariya*. (*Mv*. pp. 57 & 67).

Similarly a nun of ten years' standing is known as *Therī*. A monk or a nun of twenty years' standing is known as *Mahāthera* or *Mahātherī* respectively.

Therī (-Bhikkhunī)

Feminine of Thera.

Da

Daṇḍakaṭhina

A wooden-frame fixed inside the frame of the *Kaṭhina* (used when necessary for stitching the robe). (*Cv*. p. 205; Cf. *Tassa majjhe ittarassa bhikkhuno pamāṇena aññaṃ nisseṇiṃ bandhituṃ.*—*SP*. Vol. III, p. 1288).

Daṇḍakathālaka

A laddle or spoon with a handle. This was allowed by the Buddha for the use of the monks to take out the boiling dye from the pot. (*Mv*. p. 302; Cf. *SP*. Vol. III. p. 1195).

Daṇḍakamma

A kind of punishment imposed on a *Sāmaṇera* (novice) who does not show proper respect and courtesy to the monks; and also who possesses these five evil qualities; *viz*. he manipulates for non-receiving the gains which are due to the monks; he manipulates for the matters non-profiting to the monks; he manipulates for the non-residence of the monks; he indulges in reviling and abusing the monks; and he tends to create 'dissension' amongst the monks. (*Bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anatthāya......, bhikkhūnaṃ anāvāsāya......, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. Anujānāmi bhikkhave imehi pañcaṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum.*—*Mv*. (pp. 87-88). When a *Daṇḍakamma* is imposed upon a *Sāmaṇera*, he is then prohibited to stay at the place where he has been residing. (*Anujānāmi bhikkave, yattha vā vasati yattha vā paṭikkamati, tattha āvaraṇaṃ kātuṃ ti.*—*Ibid*. p. 88). But before taking this action of *Āvaraṇa* on account of the *Daṇḍakamma*, the permission of his *Upajjhāya* or *Ācariya* must be taken; otherwise the offence of *Dukkaṭa* is committed. (*Ibid*. p. 88; Cf. *SP*. Vol. III, p. 1066).

It is also mentioned in the *SP*. [Vol. III, p. 1066] that if the *Saddhivihārika* or *Antevāsika* is found behaving unmannerly, he should also be dealt with likewise.

A *Daṇḍakamma* may be imposed upon a Bhikkhunī also if she is found behaving improperly. In the first instance the condemned Bhikkhunī should be disallowed to enter into the *Vihāra* (*Āvaraṇa*), But if she does not even mind this prohibition, she should not be granted 'exhortation' (*Ovādaṃ ṭhapetuṃ*). And when a nun is disallowed of 'exhortation', she should not be allowed to be present in the *Uposatha* ceremony with the other Bhikkhunīs till the matter is settled. (*Cv.* p. 383).

In case the monks do not behave with the Bhikkhunīs in proper manner, a *Daṇḍakamma* may be imposed upon them and then the Bhikkhunīs need not pay them respects (*Avandiya*). (*Ibid.* p. 382).

Daṇḍasatthaka

A small knife with a handle (for cutting the robes). (Cf. *SP.* Vol. III, p. 1287). The handle should not be made of costly materials, like gold, silver etc.; otherwise the offence of *Dukkaṭa* is committed. It may however be made of bone, ivory, horn, reed, bamboo, wood, lac, fruit (nuts), iron or conch-shell. (*Cv.* p. 204).

Daṇḍasammuti

Ordinarily a stick is not allowed for the monks; but if a sick monk cannot do without a stick, he may be allowed by the Saṅgha at a 'unanimous consent'. This 'unanimous consent' for allowing a stick for the sick monk is known as *Daṇḍasammuti*. For this purpose the Saṅgha holds a *Ñattidutiyakamma.* The sick monk must obtain this permission from the Saṅgha before he uses a stick. (*Cv.* p. 221).

Daṇḍasikkā

A string-net hung on a stick. (*Sikahara* in Hindi). The Buddha did not allow it for the monks to hang their bowls. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 221). But a sick monk was, however, allowed to use it after the 'unanimous consent' (*Sammuti*) obtained from the Saṅgha. (*Ibid.* pp. 221-222).

Daṇḍasikkāsammuti

A 'unanimous consent' granted by the Saṅgha (*Sammuti*) to allow a sick monk to use the *Daṇḍasikkā* (a string-net hung on a stick) for hanging the bowl. The Saṅgha holds a *Ñattidutiyakamma* for this purpose. (*Cv.* p. 222).

Dantakaṭṭha

A tooth-stick, to be used for cleaning the teeth. In the beginning all the Bhikkhus of the Saṅgha were not in the habit of using the tooth-stick daily. The Buddha then admonished the monks and enjoined them to use it daily. (*Cv.* p. 227). Its amallest size should be of four *Aṅgulas*, while the longest must not be more than 8 *Aṅgulas.* (*Ibid.* p. 228).

Dantakāsāva

A robe dyed in the ivory pale colour (i.e. very light pale colour), The Buddha did not allow it for the monks. (*Mv.* p. 304; Cf. *SP.* Vol. III, p. 1195).

Daḷhīkamma

Over-stitching a piece of cloth for making the robe strong. (Cf. *Anuddharitvā upassayaṃ katvā allīyapanakaṃ vatthakhaṇḍaṃ.*—*SP.* Vol. III, p. 1196). The Buddha has advised the monks to do so whenever it is found necessary. (*Mv.* p. 306).

Dārubhaṇḍa

Wood, wooden furniture, wooden utensils, wood materials for building a *Vihāra* etc. are known as *Dārubhaṇḍa.* These things can neither be 'given away' (*Avissajjiya*) nor, can be 'divided' (*Avebhaṅgiya*). If anyone does so, he commits the offence of *Thullaccaya.* (*Cv.* pp. 226, 268). A big list of such wooden things is found in the *SP.* [Vol. III, pp. 1328-1329].

The monks are allowed to use wooden articles, except an *Āsandi* (a high couch), a *Pallaṅka* (a kind of another high couch), a wooden bowl (*Dārupatta*) and wooden slippers. (*Cv.* p. 233).

Dāruvāraka

A wooden jar or bucket to fetch water from the well. Its use was allowed by the Buddha for the monks. (*Cv.* p. 212). It is one of the several other things of *Vihāra* which cannot be 'given away' (*Avissajjiya*) nor can be 'divided' (*Avebhaṅgiya*). (*Ibid.* pp. 266, 268).

Dāsa

A slave. A slave should not be ordained. If one does so, he commits the offence of *Dukkaṭa.* (*Mv.* p. 80). Four kinds of slaves are mentioned, *viz.* a slave by heredity, i.e. from a slave parent (*Anto jāto*); a purchased slave (*Dhanakkīto*); a war-prisoner or sentenced by the king to become a slave (*Karamarānīto*); and one who has become a slave by himself (*Sayaṃdāsabyaṃ upagato*). (*SP.* Vol. III, p. 1092).

A freed slave is known as *Bhujissa*; and he may be ordained. (*Mv.* p. 97).

Diṭṭhivipatti

A heresy or wrong view, which becomes self-manifested if one speaks against the Buddha and misinterprets the *Dhamma.* (*Pari.* p. 259;*Cv.* pp. 44, 45, 47, 171, 359-361, 366 etc.; *Mv.* p. 191).

Dīghadsā-Cīvara

A robe having wide fringe. It was not allowed by the Buddha for the monk. If one used it, he was liable to commit the offence of *Dukkaṭa* (*Mv.* p. 321).

Dukkaṭa

A kind of offence on account of 'wrong actiion' or 'evil action' or 'improper action'. (Cf. *Yaṃ hi duṭṭhukataṃ virūpaṃ vā kataṃ taṃ dukkaṭaṃ.—SP*. Vol. III, p 1458; also Cf. *Aparaddhaṃ viraddhaṃ ca, khalitaṃ yaṃ ca dukkaṭaṃ. Yaṃ manusso kare pāpaṃ āvi vā yadi vā raho, dukkaṭaṃ ti pavedenti, tenetaṃ ti vuccati.—Pari.* p. 264).

There are many kinds of *Dukkaṭa* offences They are classified into eight groups, *viz.*, (1) *Pubbayogadukkaṭa* (The preliminary atempt preceding to the actual offence of *Pārājika, Saṅghādisesa* or *Pācittiya*); (2) *Sahapayogadukkaṭaṃ* (The previous actions which lead to the actual commitment of a grievous offence); (3) *Anāmāsadukkaṭa* (Offence committed by mere touching the jewels, grains or alms); (4) *Ñātadukkaṭa* (Offence on account of not informing the offence to some one or to the Saṅgha or to one who ought to be informed); (5) *Vinayadukkaṭa* (Offence connected with alms); (6) *Durupaciṇṇadukkaṭa* (Offence by holding or touching or shaking a fruity tree; (7) *Ñattidukkaṭa* (Offence connected with the *Ñatti* (motion)); (8) *Paṭissavadukkaṭa* (Offence on account of breaking promise). (*SP.* Vol. I, pp, 306-307).

This offence is not explicitly mentioned in the list of the *Pātimokkha;* but all the *Sekhiyā* rules if violated involve the *Dukkaṭa* offence. (Cf. *Pāc.* p. 245 ff.; Also *Kv.* (M), p. 276).

Dukkaṭa is a sort of light offence and is grouped under *Aduṭṭhullā, Lahukā* and *Desanāgāmini Āpattis.*

Duṭṭhulla-Āpatti

The *Pārājikā* and the *Saṅghādisesā* are called *Duṭṭhullāpatti.* It is also known as *Garukāpatti* (*Pāc.* pp. 51, 173; *SP.* Vol. III, p. 1368; *Kv.* (M), p. 195). The other five kinds of offences, *viz Thullaccaya, Pācittiyā, Pāṭidesanīyā, Dukkaṭa* and *Dubbhāsita* are called *Aduṭṭhullāpatti* or *Lahukāpatti.* (*SP.* Vol. III, p. 1368). The *Duṭṭhullāpatti,* as the name indicates, is a group of grievous offences while the others are regarded as lighter offences.

If a Bhikkhu tells about the *Duṭṭhullāpatti* to a non-Bhikkhu or non-Bhikkhunī, he commits an offence of *Pācittiya;* save and except he has obtained the permission from the Saṅgha to speak so. (Bhikkhu Rule No. 9; Cf. Bhikkhunī Rule No. 105: *Pāc.* p. 50 ff.; *Pm.* (B), pp. 11 & 46).

Again, if a monk conceals the *Duṭṭhullāpatti* of another monk deliberately, he commits an offence of *Fācittiya.* (Rule No. 64; *Pāc* p. 173).

Duṭṭhulla-Vācā

Lewd speech connected with sex or sexual matters of about the privies or unchastity. (*Vaccamaggapassāvamaggamethunadhammapaṭisaṃyuttā vācā.—Pārā.* p. 185). If a monk indulges himself in such a speech with a lady, he commits the offence of *Saṅghādisesa.* (Rule No. 3; *Ibid.* p. 185).

Dubbaṇṇakaraṇa

To make 'ugly' or 'disfigure' a new robe or a new mat before its use. In the *Pātimokkha* it is laid down that a new robe (*Cīvara*) or a new mat (*Nisīdana-santhata*) must be made 'ugly' before it is used. The new robe should be made 'ugly' by tarnishing at its one end with blue, black or mud before use. The tarnished portion may be of about the size of the peacock's eye or the back of a bug. (*Maṅgura-piṭṭhi.—Kv.* (M), p. 242: Cf. *Kaṅkhāyojanāmahāṭīkā* (M), Vol. IV, p. 166; *SP.* Vol. II, pp. 888-889). In case the robe is used without making it 'ugly' by tarnishing, the Bhikkhu commits an offence of *Pācittiya.* (Bhikkhu Rule No. 58, Bhikkhunī Rule No. 139; *Pāc.* p. 164; *Pm.* (B), pp. 15 & 49). Similarly the new mat should be made 'ugly' by patching all around a piece of old mat to the size of a span of the Buddha (*Sugata-vidatthi*). In case the old piece of mat is not stitched with the new one and it is used, the monk commits an offence of *Nissaggiya-Pācittiya.* (Rule No. 15; *Pāc.* p. 332; *Pm.* (B), p. 9).

Dubbhāsita

An offence of 'bad' speech. It may be against the Buddha, Dhamma or Saṅgha or against any person. (Cf. *Dubbhāsitaṃ durābhaṭṭhaṃ saṅkiliṭṭhaṃ ca yaṃ padaṃ. Yaṃ ca viññū garahanti, tenetaṃ iti vuccati.—Pari.* p. 264; Also Cf. *Duṭṭhu ābhaṭṭhaṃ bhāsitaṃ lapitaṃ ti durābhaṭṭhaṃ. Yaṃ durābhaṭṭhaṃ taṃ dubbhāsitaṃ.—SP.* Vol. II, p. 754, III, p. 1459).

It is one of the *Āpattis* grouped under *Aduṭṭhullāpatti* or *Lahukāpatti* or *Desanāgāminī Appatti* (i.e. light offence).

Dussa-Cālinī

A cloth-sieve, particularly used for making fine medicinal powder. The Buddha allowed its use for the monks. (*Mv.* p. 221).

Dussa-Palatthikā

A posture of squatting or sitting by tying a piece of cloth around the knees together with the backbone. (Cf. *Ukkuṭikaṃ nisīditvā hatthehi jānuṃ bandhitvā hatthapalatthikā; tattha dussena piṭṭhikaṇṭakassa jānuṃ ca bandhanaṃ dussapalatthikā nāma.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. III, p. 164).

A Bhikkhu or Bhikkhunī is not allowed to sit in this posture in a layman's house or in a village. (*Sekhiyā* Rule No. 26; *Pm.* (B), pp. 22 & 53). If one sits in this posture, he commits the offence of *Dukkaṭa.* (*Pāc.* p. 255).

Deḍḍubhakaṃ

A kind of belt like the water-snake's head. (*Udakasappasīsasadisam.—SP.* Vol. III, p. 1294). Its use was not allowed by the Buddha for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 226)

Desanāgāminī-Āpatti

An offence which can be redressed by confession or acknowledgement of the offence; i. e. the *Āpattis* other than the *Pārājikā* and *Saṅghādisesā*. The *Āpattis* grouped under the *Desanāgāmini-āpattī* are : *Thullaccay, Pācittiya, Pāṭidesanīya, Dukkaṭa* and *Dubbhāsita*. This group of offence is lighter than the group of *Pārājika* and *Saṅghādisesā* and hence it is also known as *Lahukāpatti* or *Aduṭṭhullāpatti*. (Cf. *Desanāgāminī āpattīti lahukadukasaṅgahitaṃ.—SP*. Vol III, p. 1418; Also Cf. *Pari*. p. 211; *Pāc*. p. 173).

Dvaṅgulakappa

To regard the taking of meal as 'proper' even after the shade of the sun has passed away beyond the two finger's breadth in the after-noon. It was one of the 'ten points' which the Vajji monks pleaded as 'proper'. But when this matter came up in the Second Buddhist Council held at Vesāli one hundred years after the Buddha, it was held as 'improper' since it involved an offence of *Pācittiya* (Rule No. 37; *Pāc*. pp. 120-121; *Cv*. p. 428).

Dha

Dhajabandhacora

A notorious thief. (Cf. *Dhajaṃ bhandhitvā viya vicaratīti dhajabandho. Mūladevādayo viya loke pākaṭo ti vuttaṃ hoti.—SP*. Vol. III, p. 1048). The Buddha prohibited the ordination of a *Dhajabandhacora;* and if anybody ordained him, he committed the offence of *Dukkaṭa*. (*Mv*. p. 78).

Dhammakaraka

A kind of water strainer for filtering the water; a water-filter. The Buddha allowed its use for the monks. (*Cv*. p. 207).

Dhurabhatta or **Dhuvabhatta**

The (cooked) food (meal) supplied daily, constantly (*Niccabhattaṃ*). It may be of two kinds: (1) *Saṅghikaṃ*, i.e. for the Saṅgha; (2) *Puggalikaṃ*, i.e. for a particular person. Usually such a meal is sent by a layman to the *Vihāra* or is offered at his own residence for which he makes an express invitation to a particular monk or to the Saṅgha. (Cf. *Dhurabhattaṃ ti niccabhattaṃ vuccati, taṃ duvidhaṃ, saṅghikaṃ puggalikaṃ ca.—SP*. Vol. III, p. 1357).

Uruvela Kassapa, a former Jaṭila ascetic, offered a *Dhurabhatta* to the Buddha which the latter accepted. (*Mv*. p. 27). Similarly a *Dhurabhatta* was offered by Citta Gahapati to the Venerable Sudhamma, when the latter was very busy. (*Cv*. p. 32).

Dhūmanetta (I)

A chimney to let out the smoke from the *Jantāghara*. This was recommended by the Buddha. (*Cv.* p. 209; Cf. *Dhūmanikkhamanachiddaṃ.—SP.* Vol. III. p. 1289).

Dhūmanetta (II)

A kind of smoke-pipe which was allowed by the Buddha for the use of the monks when they suffered from acute headache. The *Dhūmanetta* should not be made of costly materials like gold or silver; otherwise the offence of *Dukkaṭa* was committed. It might be made of ivory, bone, horn, reed, bamboo, wood, lac, iron, fruit or of conch-shell. (*Mv.* p. 223). The Buddha also allowed its lids and two bags with strings to carry it. (*Ibid.* p. 223). (It is something like the modern *Hukkā* used in some parts of India for smoking).

Dhotapādaka

A cloth-door-mat; or a piece of cloth spread on the ground in order to wipe off the feet before entering into a house. (Cf. *Pādadhovanaṭhāne dhotehi pādehi akkamanatthāya paccattharaṇaṃ atthataṃ hoti, taṃ akkamituṃ vaṭṭati.—SP.* Vol. III, p. 1292). The Buddha allowed the monks to step over it. (*Cv.* p. 218).

Na

Natthukamma

Pouring of some medicine through the nose by a pipe (*Natthukaraṇī*). The Buddha allowed this for the monks when they suffered from acute headache. (*Mv.* p. 222).

Natthukaraṇī

A tube or dropper to be put in the nose to pour some medicine when suffering from acute headache. The Buddha allowed its use for the monks. It might be made of bone, ivory, horn, reed, bamboo, wood, lac, fruit, iron or conch-shell. But it must not be of costly materials like gold or silver; otherwise the offence of *Dukkaṭa* was committed. The *Natthukaraṇī* might be of two tubes (*Yamakanatthukaraṇī*). (*Mv.* pp. 222-223).

Namataka (I)

A razor-case or knife-case, made of a piece of cloth. (Cf. *Satthakaveṭhanakaṃ pilotikakhaṇḍaṃ.—SP.* Vol. III, p. 1287). This was allowed by the Buddha for the monks to keep their razor or knife (*Satthaka*). (*Cv.* pp. 204; 224).

Namataka (II)

A kind of wool-mat, which was prepared not by weaving but by glueing. (It is called *Namadā* in Hindi). (Cf. *Namatakaṃ nāma santhatasadisaṃ ti keci vadanti. Keci pana rukkhatacamayaṃ ti.—Vimativinodanīṭīkā* (M), Vol. III, p. 234; *Eḷakalomehi kataṃ avāyimaṃ.*—SP. Vol. III, p. 1290). Its use was allowed by the Buddha for the monks. As it was not a robe or robe-cloth, it did not need the 'resolve' (*Adhiṭṭhāna*) or the 'assignment' (*Vikappanā*) before its use. (*Cv.* p. 213).

Navakamma

Repairs of a building, or construction of a new *Vihāra* or such a building. The Buddha allowed the monks to repair or to construct a new *Vihāra* for the purpose of the monks. The Saṅgha used to select a monk to look after the *Navakamma.* He was known as *Navakammika.* (*Cv.* p. 254). A work of minor nature should not be declared as *Navakamma;* for instance, preparing of mud, colouring of *Vihāra* etc. The duration of the *Navakamma* should not be very long, say of twenty or thirty years or one's whole life. If such a long work was undertaken, the offence of *Dukkaṭa* was committed. *(Ibid.* pp. 268-271).

The *Navakamma* of a *Vihāra* which has not yet been started or not yet completed may be taken up. The duration of the *Navakamma* of a small *Vihāra* should not be more than five to six years; of an *Aḍḍhayoga* seven to eight years; of a big *Vihāra* or a *Pāsāda* according to the exigency of the work but never more than ten to twelve years. (*Ibid.* pp. 268-269 Cf. *SP.* Vol. III, pp. 1330-1331). At a time only one building should be taken up; otherwise the offence of *Dukkaṭa* was committed. (*Ibid.* p. 269).

The *Navakamma* was allowed for the nuns also. (*Ibid.* p. 399).

Navakammika (—Bhikkhu)

A monk who is in-charge of the repairs or the construction of a new *Vihāra* or any such building is known as a *Navakammika Bhikkhu.* The Saṅgha selects a monk who is proficient in looking after the construction work. The Saṅgha holds a *Ñattidutiyakamma* for the selection of such a Bhikkhu. (*Cv.* p. 254).

The *Navakammika* monk should not go away anywhere till the work is completed; otherwise he is liable to commit the offence of *Dukkaṭa.* (*Ibid.* p. 269). The *Navakammika* monk is also granted a 'preferential seat' (*Varaseyyā*) during the rainy season (*Vassā*). (Cf. *SP.* Vol. III, p. 1331). In case the appoind *Navakammika* monk is not found fit, the work may be entrusted to another competent monk. (*Ibid.* pp. 269-270).

Navanīta

Butter. It was one of five medicines allowed by the Buddha for the monks; others being Ghee, oil, honey and molasses. (*Mv.* pp. 55, 100, 218). The butter from the milk of cow, goat, buffalo or of any such animal whose meat was not prohibited might be used by the monks. (*Pārā*. p. 357).

Navanīta was used for the preparation of delicious meals (*Paṇītabhojanāni*). And if a monk himself asked a meal prepared with butter and took it, he committed an offence of *Pācittiya*. (Rule No. 39; *Pāc*. pp. 123-124; *Pm*. (B). p. 14).

A Bhikkhu or Bhikkhunī was allowed to store it for seven days. But if it was kept for more than seven days, an offence of *Nissaggiya Pācittiya* was committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25; Cf. *Pārā*. p. 356; *SP*. Vol. II, pp. 721-722; *Pm*. (B), pp. 9 & 37).

It was also a thing to be licked (*Paṭisāyanīya*). (*Pārā*. p. 356).

Navabhikkhu

A Bhikkhu who has not yet completed full five years since his *Upasampadā* is known as *Navabhikkhu*. (Cf. *Ūnapañcavassatāya navo.—SP*. Vol. I, p, 232; also Cf. *Pārā*, p. 29).

Nāḷikāgabbha

A large apartment of a *Vihāra* with long quadrangular dimensions. (Cf. *Vitthārato diguṇatiguṇāyāmo dīghagabbho.—SP*. Vol. III, pp. 1302-1303). The Buddha approved such an apartment in a *Vihāra*. In a big *Vihāra* it might be constructed in the middle; but in small ones it must be at one side. (*Cv*. p. 245).

Nāsacchinna

A person whose nose is cut. (Cf. *Yassa ajāpādake vā agge vā ekapaṭe vā yatthakatthaci chinnā hoti. Yass pana nāsikā sakkā hoti sandhetuṃ so taṃ phāsukaṃ phāsukaṃ katvā pabbājetabbo.—SP*. Vol. III, p. 1081). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. (*Mv*. p. 94). In case such a person has got his ordination, this need not be cancelled. But his *Upajjhāya* and *Ācariya* and those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa*. (*SP*. Vol. III, p. 1086).

Nāsanā

'Revocation' of the privileges of a Sāmaṇera (novice) or a Bhikkhunī (nun) (not of a Bhikkhu) on account of his or her misbehaviour, is known as *Nāsanā*. There are three kinds of *Nāsanā*, *viz*. (i) *Liṅganāsanā*; i. e. depriving of the robe (e.g. Mettiyā Bhikkhunī.—*Pārā*. p. 244); (ii) *Saṃvāsanāsanā*, i. e. depriving of the association with other monks (e.g. Kaṇṭaka.—*Pāc*. pp. 186-187); (iii) *Daṇḍakammanāsanā*, i. e. expelling of a Sāmaṇera for committing an offence (like Kaṇḍaka Sāmaṇera.—*Mv*. p. 89). (Cf. *SP*. Vol. III, p. 1421).

Nāsanantikā

It is one of the 'eight occasions' when the 'privileges' (*ānisaṃsā*) granted to a Bhikkhu who has received the *Kaṭhina cīvara* are forfeited or withdrawn. It occcurs when a Bhikkhu goes away from his *Vihārasīmā* and then decides to make the robe there but not to return to his own *Vihāra.* The robe that he made was, of course, from the *Kaṭhina* cloth granted to him (*Kaṭhinadussa*); but since he did not return to his *Vihāra,* this robe should be regarded as 'lost' by itself. And hence it is known as '*Nāsanantīkā*'. (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1178-1180). Also see KAṬHINA-UDDHĀRA.

Nikhādana

A chisel, (belonging to the Saṅgha). This is one of the things of the Siṅgha which cannot be 'given away' (*Avissajjiya*) nor can it be 'divided' (*Avebhaṅgiya*). (*Cv.* pp. 266 & 268; Cf. SP. Vol. III, p. 1326).

Niṭṭhānantikā

It is one of the 'eight occasions' when the 'privileges' (*ānisaṃsā*) granted to a Bhikkhu who has received the *Kaṭhina cīvara* is forfeited or withdrawn. It occurs when a Bhikkhu goes away from his *Vihārasīmā* and then decides to make the robe but not to return to his own *Vihāra.* This is known as *Niṭṭhānantikā.* (Here the robe has not yet been prepared; but he has decided not to return). (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, p. 1178-1180). Also see KAṬHINA-UDDHĀRA.

Nimantana

A direct invitation for a meal by a layman to a monk; or invitation through the Saṅgha to a monk. The Buddha allowed to accept such a meal. (*Cv.* p. 272; *Mv.* p. 55). The *Nimantana* is of two kinds; *viz.*, (i) *Puggalika* : The invitation received from the donor directly; (ii) *Saṅghika* : The invitnion received through the Saṅgha. (*SP.* Vol. III, pp. 1344-1347).

Niyassakamma

Same as NISSAYAKAMMA.

Nillekha-Jantāghara

A special type of *Jantāghara* which was allowed by the Buddha for the use of the monks. (*Cv.* p. 212). It was probably a fully covered *Jantāghara* in which a little space was left open in the roof (probably for smoke). (Cf. *Āviddhapakkhapāsakaṃ vuccati. Gopānasīnaṃ upari maṇḍale pakkhapāsake ṭhapetvā katakūṭacchadanassetaṃ nāmaṃ.*—*SP*. Vol. p. 1290; Cf. *Vimativinodanīṭīkā* (M), Vol. II, p. 233).

Nisada

A grinding stone. (*Sila* in Hindi). The Buddha allowed its use for the monks to grind the medicinal roots, etc. (*Mv.* p. 220; Cf. *SP.* Vol. III, p. 1153).

Nisadapotaka

The grinding stone, a piece of stone of about six inches, to grind something on *Nisada*. (It is called *Loṛhā* in Hindi). Its use was allowed by the Buddha for the monks to grind the medicinal roots, etc. (*Mv.* p. 220; Cf. *SP.* Vol. III, p. 1153).

Nisīdana

A spreading, primarily used for sitting. This was one of the nine 'robes' allowed by the Buddha for the monks. (*Anujānāmi bhikkhave, kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanaṃ.—Mv.* p. 311). The recommended size of a *Nisīdana* is two Sugata-spans in length and one and half Sugata-spans in breadth and one Sugata-span as its fringe. If the size exceeds, it must be cut to the recommended measurement and then to be used; otherwise an offence of *Pācittiya* is committed. (Rule No. 89; *Pāc.* pp. 226-227; *Pm.* (B), p. 19). The *Nisīdana* should have the fringe on its three sides only. (Cf. *Santhatasadisaṃ santharitvā ekasmiṃ ante sugatavidatthipamāṇaṃ dvīsu ṭhānesu phāletvā katāhi tāhi dasāhi yuttassa parikkhārassetaṃ nāma.—Kv.* (M), p. 270; Cf. *SP.* Vol. II. p. 914).

Before it is used it must be made 'ugly' (*Dubbaṇṇakaraṇa*) by patching a piece of old *Nisīdana*. If it is not so done and the *Nisīdana* is used, an offence of the *Nissaggiya Pācittiya* is committed. (Rule No. 15; *Pārā.* p. 332; *Pm.* (B) p. 9).

Its purpose was to protect the body, robe and bed. (*Kāyaguttiyā, cīvaraguttiyā, senāsanaguttiyā.—Mv.* p. 311).

Nissaggiya Pācittiya

A kind of 'offence' which requires a Bhikkhu or Bhikkhunī to abandon those robes or bowls etc. which are in question considering size, preparation etc.; and then to formally confess the 'offence' in the presence of the *Saṅgha*, or *Gaṇa* or a monk (as the case may be). (Cf *Saṅghamajjhe gaṇamajjhe ekasseva ca ekato nissajjitvāna deseti, tenetaṃ iti vuccati.—Pari.* p. 263; Also Cf. *Pārā.* pp. 288-289; *Pāc.* p. 331. Also Cf. *Nissajjanaṃ nissaggiyaṃ pubbabhāge kattabbassa vinayakammassa etaṃ nāmaṃ.—Kv.* (M), p. 155; Cf. *SP.* Vol. II, pp. 644-648).

The number of the *Nissaggiya Pācittiyā* is thirty, both in the *Bhikkhu Pātimokkha* and *Bhikkhunī Pātimokkha;* but considering the contents only eighteen are common to both and the remaining twelve are different.

The *Bhikkhu Nissaggiya Pācittiyas* are divided into three main groups (*Vaggas*); *viz.*, (i) *Cīvaravagga*, (ii) *Eḷakavagga* and (iii) *Pattavagga*. Each *Vagga* consists of ten rules. The rules in the *Cīvaravagga* deal with the robe and robe cloth. In the *Eḷakavagga*, seven rules are connected with the rug-mat. The eighth rule of this *Vagga* refers to the restrictions for accepting gold, silver or coins or money. The ninth rule forbids a Bhikkhu from buying anything on cash payment. The tenth rule lays down the restriction for making any sale-purchase business with the laymen (*Kayavikkaya*). In the *Pattavagga*, two rules are connected with the bowl (*Patta*); the third one is related to the medicine and the next six rules are connected with the robe and robe-cloth. The tenth rule of this group is in respect of 'misappropriating' a proposed gift of the Saṅgha to himself. (*Pm.* (B), pp. 6-10).

As mentioned above, only twelve rules of the *Bhikkhunī Nissaggiya Pācittiya* are different from the Bhikkhu ones. The different rules are : No. 1, connected with bowl; Nos. 2-3 with robe cloth; Nos. 4,5,6,7,8,9 & 10 are connected with the breaking of promise or misappropriation of funds etc. Nos. 11 & 12 are connected with the shawls (*Pāpuraṇa*). (*Pm.* (B), pp. 34-38). The names of the *Vaggās* of the *Bhikkhunī Nissaggiya Pacittiyā* are the following : (i) *Pattavagga*, (ii) *Cīvaravagga* and (iii) *Jātarūpavagga.*

Nissaya (I)

The Four 'Resources' or 'Requisites' essential for the life of a Bhikkhu are known as *Nissaya*. These are : (i) Meal by begging (*Piṇḍiyālopabhojana*); (ii) Robe from collecting the rags (*Paṃsukūlacīvara*); (iii) Dwelling under the tree (*Rukkhamūlasenāsana*); (iv) Urine as the medicine (*Pūtimuttabhesajja*). It is expected that the Bhikkhus would endeavour to uphold them for the whole life. (*Mv.* pp.55, 100). Of course, certain relaxations were also allowed. For instance, meals other than begging, such as invitation by a layman. Similarly, clothes of *Khoma*, *Koseyya*, *Kambala*, *Sāṇa*, *Bhaṅga* might be used by a monk. For residence, *Vihāra*, *Aḍḍhayoga*, *Pāsāda*, *Hammiya* and *Guhā* were also permitted; and for medicines, *ghee*, butter, oil, honey and molasses might be taken. (*Ibid.*).

Nissaya (II)

An ecclesiastical act for seeking 'tutelage' or 'guidance' under a monk (who has spent at least ten years after his *Upasampadā*) by a fully ordained monk whose *Upajjhāya* has been 'lost'. In other words, it is a formal act of taking up an *Ācariya* in place of his *Upajjhāya*. Only an 'able' and 'competent' (*byatto paṭibalo*) monk of ten years standing should accept this proposal. Under the guardianship of the *Ācariya* the Bhikkhu gets his training in the *Dhamma* and *Vinaya* and remains under his 'guidance' till he completes five years after his *Upasampadā*. The period of *Nissaya* may be extended if the trainee monk does not accomplish himself so as to live without any 'guidance'. The period may be extended even for the whole life no matter if the *Ācariya* is younger than him in respect of age. (*Mv.* pp. 57-58; 83-85; Cf. *Pari*. pp. 316-320; *SP*. Vol. III, p. 1055).

The procedure of taking up the *Nissaya* under the *Ācariya* is simple. The desirous monk approaches him and salutes him by squatting and utters thus for three times: "Please become my *Ācariya*; I wish to live under your 'guidance'. (*Ekasmiṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā eva-*

massa vacanīyo: Ācariyo me, bhante, hohi, āyasmato nissāya vacchāmi".—*Mv.* p. 58). The *Nissaya* is supposed to be granted if the *Ācariya* gives his assent either by speech or by gesture or by both. (*Ibid.*).

The *Nissaya* is regarded as 'nullified' and the Bhikkhu ceases to be the *Ācariya* under the following six circumstances: When the *Ācariya* goes away; or disrobes; or dies; or changes his religion; or the trainee monk is 'expelled' or when the trainee monk is 'united' with his *Upajjhāya.* (*Chayimā, bhikkhave, nissayapaṭipassaddhiyo ācariyamhā. Ācariyo pakkanto vā hoti, vibbhanto vā, kālaṅkato vā, pakkhasaṅkanto vā, āṇatti yeva pañcamī, upajjhāyena samodhānagato hoti.—Ibid.* p. 67).

Sometimes the acceptance of 'guardianship' under the *Upajjhāya* is also regarded as *Nissaya.* (*Ibid.* p. 67). The *Nissaya* under *Upajjhāya* is considered as 'nullified' under the five circumstances, as mentioned above, except the last one. See also ĀCARIYA and ANTEVĀSIKA.

A 'shameless' bhikkhu (*Alajjī*) should never be granted *Nissaya* nor one should live under the 'guidance' of a 'shameless' *Ācariya.* For four or five days the nature of the person should be studied. (*Ibid.* p. 96).

Under certain circumtances a Bhikkhu may remain without a *Nissaya* for the time being. This may be when he is going on a long journey; or he is sick; or is to attend upon a sick person; or is residing in the forest with the hope to find an *Ācariya.* (*Ibid.* p. 96).

Nissayakamma or Niyassakamma

A kind of ecclesiastical action taken against a monk who is indiscreet and indiscriminate in his association with the house-holders; and who is prone to commit so many *Saṅghādisesa* offerences that the Saṅgha has to remain always engaged in performing the ecclesiastical acts like *Parivāsa, Mūlāyapaṭikassanā, Mānatta* or *Abbhāna.* The Saṅgha then takes up this action. It is rather to persuade the 'wrong-doer' monk to take up a teacher and abide by his instructions (*Nissaya vatthabbaṃ.—Cv.* p. 13; *Mv.* p. 348). This action may also be taken against a monk who is quarrelsome and picks up quarrel in the Saṅgha; is foolish; indolent and prone to commit other offences and never amends for his offences committed; is unscrupulous to 'higher morality' (*Adhisīla=Pātimokkha* rules) or to 'minor moral conduct' (*Ājjhācāra*=Rules other than *Pātimokkha*) or to the doctrinal views; speaks ill of the Buddha, Dhamma and Saṅgha. The Saṅgha may take this action against such a person if it so desires.

The procedure for taking this ecelesiastical action is thus : The guilty monk is made present before the Saṅgha (*Sammukhā kataṃ*) and then he is interrogated for his offence (*Paṭipucchā*). He should then admit that he has committed something 'wrong' (*Paṭiññāyakataṃ*). He is then reminded of the rule of the *Pātimokkha* or any other rule that he has violated (*Āpatti kataṃ*). After that he is charged with the offence alleged to have been committed by him. (*Codetvā, sāretvā, āpattiṃ āropetvā kataṃ hoti.—Cv*. p. 13). A 'competent' monk moves a *Ñatti* (motion) before the full Saṅgha (*samaggena*) that so and so is guilty of such and such offence/s and requests three times to the Saṅgha to pronounce the *Nissayakamma*, if the Saṅgha thinks fit. (This is held as a *Ñatticatutthakamma*). Any deviation from this procedure makes the action invalid (*Adhammakamma*). (*Ibid*. pp. 12-17).

The monk against whom this action is pronounced, (1) should not confer *Upasampadā*; (2) should not give *Nissaya* to others; (3) should not take service from a *Sāmaṇera*; (4) should not accept the nomination to 'exhort' the Bhikkhunis; (5) should not 'exhort' the Bhikkhunīs even if already nominated; (6) should not commit the same offence for which he is condemned; (7) should not commit the similar offences; (8) should not commit graver offences; (9) should not denounce the action taken against him, (10) should not denounce those who took part in this action; (10) should not object to the presence of any Bhikkhu in the *Uposatha* ceremony; (12) or in the *Pavāraṇā* ceremony; (13) should not do any reproachable act; (14) should not act as a leader in any *Saṅgha-kamma*; (15) should not seek permission to 'interrogate' another monk alleged to have committed some offence; (16) should not 'interrogate' a monk who has committed some offence; (17) should not 'remind' a monk of the offence committed; (18) should not make the monks quarrel among themselves. (*Ibid*. p. 17).

In case the condemned monk observes the above 18 restrictions scrupulously without any demur against any member of the Saṅgha who took part in his *Nissayakamma*, he may approach the Saṅgha for its 'revocation' (*Paṭipassambhanā*). He then requests the Saṅgha for three times to this effect. A 'cmpetent' monk then moves the *Ñatti* (motion) thus : "If the Saṅgha finds the condemned monk to have observed the restrictions scrupulously, the Saṅgha may take up his case of 'revocation". This he utters for three times before the Saṅgha. Thus a *Ñatticatutthakamma* is held by the Saṅgha for this purpose; and when all the members of the Saṅgha agree to 'revoke' the *Nissaya*, then only the 'revocation' is formally granted; and the monk becomes free from the offence. (*Ibid*. pp. 17-19; *Mv*. pp. 353-354).

Nissaya-Paṭipassaddhi

'Nullification' of 'guidance' or 'tutelage' (*Nissaya*) of a trainee Bhikkhu under an *Ācariya* or *Upajjhāya*. In the following circumstances the *Nissaya* under the *Ācariya* is regarded as 'nullified' : When the Ācariya goes away; or disrobes; or dies; or changes his religion; or the trainee Bhikkhu is 'expelled'; or the trainee Bhikkhu is 'united' again with his *Uapajjhāya*. (Cf. *Chayimā, bhikkhave, nissayapaṭipassaddhiyo Ācariyamhā : Ācariyo pakkanto vā hoti; vibbhanto vā; kālaṅkato vā; pakkhasaṅkato vā; āṇatti yeva pañcamī; upajjhāyena vā samodhānagato vā hoti.—Mv*. p.67). In the case of the 'nullification' under the *Upajjhāya*, it is effected under the above circumstances except the last one. (*Ibid*.).

Nissayamuccana

Release of 'guidance' or 'tutelage' from an *Upajjhāya* or *Ācariya*. When a trainee Bhikkhu is considered to have attained proficiency in the *Dhamma* and *Vinaya* and is able to live without any 'guidance', he may be granted *Nissaya-muccana*. He should have the following six qualities before he is granted the *Nissa-yamuccana*. These are :, He knows the nature of the deeds or acts which may lead to an 'offence'; or to no 'offence'; or to a 'light offence'; or to a 'grievous offence'; he has made himself proficient in both the *Pātimokkhas*; and he has spent five years after his *Upasampadā*. (*Mv*. pp. 83-86). In fact, a well-read and duly practised Bhikkhu is eligible for the *Nissayamuccana*. (Cf. *Ibid*. pp. 83-86; *SP*. Vol. II, p. 806).

Nissayamuccanaka-Bhikkhu

A trainee Bhikkhu who having obtained proficiency so as to live without any 'guidance' has got a 'release' from the *Nissaya* (guidance) of his *Ācariya* or *Upajjhāya*, is known as *Nissayamuccanakabhikkhu*. (*Mv*. pp. 83-16). See NISSA-YAMUCCANA.

Nissāraṇā

'Rustication' of a monk from the Saṅgha on account of his 'offences' or of his improper association with the laymen; or of his improper acts. (*Mv*. pp. 337-338). When the 'actions' such as *Pabbājanīya*, *Tajjanīya*. *Niyassa*, *Ukkhepanīya* and *Paṭisāraṇīya* are taken up by the Saṅgha against a monk, they are also considered as *Nissāraṇā*. And then the condemned monk becomes non-eligible for taking part in any *Saṅghakamma*. (Cf. *SP* Vol. III, pp. 1218-1219).

No-Saññāvimokkhā-Āpatti

An 'offence' committed unintentionally is known as *No-saññāvimokkhā-āpatti*. (Cf. *Acittako no-saññāvimokkhā.—SP*. Vol. III, p. 1421 also Cf. *Pari*. p. 212).

Pa

Paṃsukūla

Rags collected from the heap of the dust; unwanted clothes or rags thrown away in the rubbish, in the streets or in the funeral ground. (Cf. *Rathikāsusāna-saṅkārakūṭādīnaṃ yattha katthaci pṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena tesu tesu paṃsukūlamivā ti paṃsukūlaṃ.—Visuddhimagga*, Chapt. II, p. 40). During the early stage of the Buddhist Order, the Buddha advised the monks to use *Paṃsukūla* for their robes. Not only that, he also included the *Paṃsukūla* as one of the four

Nissayas ('Resources') on which alone the monks should depend for their robes. The *Nissayas* were considered so important feature in the life of a monk that the Buddna enjoined the Saṅgha to apprise of all the four *Nissayas* to the newly ordained monk soon after his *Upasampadā*, which he should bear in mind throughout his life. (*Mv.* pp. 55, 100). But later on, at the instance of Jīvaka Komārabhacca, the Buddha allowed the monks to accept the *cīvara* (robe or robe-cloth) donated by the laymen (*Gahapati-cīvara*). (*Ibid.* p. 297).

Those monks who practised the austere penances (*dhutaṅgā*) used to put on the *Paṃsukūla-cīvara*. They were known as *Paṃsukūlikā*. This practice is included in the list of 13 *Dhutaṅgās*. (*Visuddhimagga*, Chapt. II, p. 40).

Paṃsukūlika

A monk who puts on the robe made out of the *Paṃsukūla* (rags collected from rubbish). In the beginning of the formation of the Saṅgha, all the members of the Order used to put on the *Paṃsukūla*, but later on, at the request of physician Jīvaka Komārabhacca the Buddha allowed his followers to accept other kinds of robe-cloths offered by the laymen (*Gahapati-cīvara*). (*Mv.* p. 297). Those who were engaged in austere penances (*Dhutaṅgā*) used to put on the *Paṃsukūla*; and hence they were known as *Paṃsukūlika*. (*Visuddhimagga*, Chapt. II, p. 40).

Paṃsukūla-Cīvara

A robe made of *Paṃsukūla* (a rag thrown in the dust).

See : PAṂSUKŪLA.

Pakāsanīyakamma

A kind of ecclesiasiastical 'action' taken against a monk who has changed his attitude towards tee *Buddha*, *Dhamma* and *Saṅgha*; and for which he has made a public proclamation.

This *Kamma* ('action') was taken against Devadatta, at the instance of the Buddha himself because of the change in his demeanour so much so that once he placed the proposal before the Buddha to retire and to allow him to lead the Saṅgha. The Buddha rejected the proposal and then asked the monks to hold a *Pakāsanīyakamma* aganist Devadatta, at Rājagaha. The Saṅgha then held a *Ñatticatutthakamma* for this purpose. The Saṅgha also decided to 'inform' (*Pakāsanā*) about it to the people of Rājagaha. Venerable Sāriputta was entrusted to announce to the public of Rājagaha about the changed nature of Devadatta, which was non-morl in accordance with the *Buddha*, *Dhamma* and *Saṅgha*. (*Cv.* pp. 288-290).

Pakuṭṭa

A varandah around the inner chamber of the *Vihāra* was known as *Pakuṭṭa*. (Cf. *Majjhe gabbhassa samantā pariyāgāro vuccati.*—*SP*. Vol. III, p. 1303). It was approved by the Buddha in a *Vihāra*, (*Cv.* p. 246).

Pakkammanantikā-Kaṭhina-Uddhāra

It is one of the eight 'occasions' when the 'privileges' (*Ānisaṃsā*) of *Kaṭhina* are 'forfeited' or 'withdrawn' from a Bhikkhu who has received the *Kaṭhina-cīvara.* This occasion arises when a Bhikkhu goes away from his *Vihārasīmā* taking the *Kaṭhinadussa* (robe-cloth) with a view not to return; and this is known as *Pakkamanantikā-Kaṭhina-uddhāra.* (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1178-1180). Also see : KAṬHINA-UDDHĀRA.

Pakkhahata

A person who has paralysis, on his legs, hands or body. (Cf. *Yassa eko hattho vā pādo vā addhasarīraṃ vā sukhaṃ na vahati.—SP.* Vol. III, p. 1085). Such a person should not be ordained. If one ordains him, he commits the offence of *Dukkaṭa* (*Mv.* p. 95). In case he has already got his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, 1086).

Pakkhika (-Bhatta)

A meal offered by a lay-devotee on the 14th, 15th, 5th or 8th of every fortnight (*pakkha*). This meal is allowed by the Buddha for the monks. (*Cv.* p. 272; *Mv.* p. 55). The Saṅgha arranges to despatch a monk or monks for such a meal. (*SP.* Vol. III, p. 1354).

Paghana

An inter-varandah between the inner and outer varandahs of a *Vihāra.* It falls on the way when going in or coming out of the *Vihāra.* (Cf. *Yaṃ nikkhamantā ca pavisantā ca pādehi hananti. Tassa vihāradvāre kuḍḍaṃ nīharitvā katapadesassetaṃ adhivacanaṃ.—SP.* Vol. III, p. 1303; Also *Cf. Ubhatokuḷḍaṃ nīharitvā katapadesassāti yathā bahi ṭhitā ujukaṃ anto nisinne na passanti. Evaṃ dvārābhimukhaṃ pidahanavasena bhittiṃ ca aññato dvāraṃ ca yojetvā kataṭhānaṃ vadati.—Vimativinodanīṭīkā* (M), Vol. II, p. 239). This was approved by the Buddha in a *Vihāra.* (*Cv.* p. 246).

Paccattharaṇa

A kind of coverlet. It is made of rug. (Cf. *Paccattharaṇaṃ nāma pāvāro kojavo ti ettakameva.— Kv.* (M), p. 203).

It is one of the ten kinds of spreadings grouped under the term *Seyyā* approved for the use of the monks. (*Pāc.* p. 65).

A *paccattharaṇa* made of *Kadalimiga*-skin (a kind of deer-skin) was not allowed by the Buddha for the monks; and if anyone used it, he committed the offence of *Dukkaṭa.* (*Mv.* p. 211).

The *paccattharaṇa* might be prepared of any size, as according to one's need. This was so allowed by the Buddha. (*Ibid.* p. 211).

Pacchābhatta

After the meal-time; i.e. from noon to sunset. (Cf. *Majjhantike vītivatte yāva atthaṅgate suriye.*—*Pāc.* p. 373; also p. 139).

Pacchimikā-Vassūpanāyikā

The 'later' *Vassāvāsa* ('Rainy-season-resort') which commences from the first day after the full-moon day of Sāvana month. The 'earlier' one (*Purimikā*) starts one month before, i.e. from the first day after the full-moon day of Āsālha month. A Bhikkhu may take up any one of these two *Vassūpanāyikās.* (*Aparajjugatāya āsāḷhiyā purimikā upagantabbā; māsagatāya āsāḷhiyā pacchimikā upagantabbā.*—*Mv.* p. 144; Cf. *SP.* Vol. III, p. 1127). Preferably the 'earlier' one (*Purimikā*) should be taken up. One can drop the 'earlier' one only if it is not possible due to some unavoidable circumtances; and then the 'later' one, the *Pacchimikā Vassūpanāyikā* should be taken up. (*Mv.* pp. 144-145; *SP.* Vol. III, p. 1127). But in that case the person is not considered fit for the award of *Kaṭhina-cīvara.* (*SP.* Vol. III, p. 1172).

Pajjaṃ

A kind of medicinal oil for chilblains. The Buddha allowed its use for the monks. (*Mv.* p.224; Cf. *Yena phālitapādā pakatikā honti taṃ nālikerādīsu nānābhesajjāni pakkhipitvā pajjaṃ abhisaṅkharituṃ. Pādānaṃ sappāyabhesajjaṃ ti attho.*—*SP.* Vol. III, p. 1155).

Pañca-Ābādhā

Five kinds of chronic diseases which make a person non-eligible for ordination in the Buddhist Order. The diseases are : leprosy, boil, eczema, consumption and epilepsy (*Kuṭṭho*, *Gaṇḍo*, *Kilāso*, *Soso* and *Apamāro*). If anybody ordains such a person suffering from any of these five diseases, he commits the offence of *Dukkaṭa.* (*Mv.* pp. 76-77; Cf. *SP.* Vol. III, pp. 1046-1047).

Pañcapaṭika

Multi-coloured decorative pictures, painted in the *Vihāra.* The Buddha approved of such paintings. (*Cv.* p. 245; Cf. *Jātiādipañcappakāravaṇṇamaṭṭhaṃ.*—*Vimativinodanīṭīkā* (M), Vol. II, p. 238). Paintings of human figures, however, were not allowed by the Buddha. (*Cv.* p. 245).

Paññatti

Enactment of an ecclesiastical rule. (*Cv.* p. 408; *Pārā.* pp. 24, 27, 29; *Pari* p. 4). Nine types of *Paññattis* are mentioned in the texts, *viz.*, *Mūlapaññatti* or

Paññatti (the original enactment); (2) *Anupaññatti* (changes or additions to the original one); (3) *Anuppannapaññatti* (an enactment already laid down before the occasion has actually arisen. It is concerned with the *Aṭṭhagarudhammā* only which were prescribed for the nuns by the Buddha before any such occasion arose for this enactment.); (4) *Sabbatthapaññatti* (an enactment applicable to all regions); (5) *Padesapaññatti* (an enactment which is applicable to a particular region only); (6) *Sādhāraṇapaññatti* (an enactment of general rules applicable to all); (7) *Asādhāraṇapaññatti* (an enactment of uncommon rules, applicable either to the Bhikkhu Saṅgha or to the Bhikkhunī Saṅgha only); (8) *Ekatopaññatti* (an enactment of rules particularly either for the Bhikkhu Saṅgha or for the Bhikkhunī Saṅgha separately; (9) *Ubhatopaññatti* (an enactment of rules applicable to both the Bhikkhu and Bhikkhunī Saṅghas). (*Pari.* pp. 3, 4 ff.; Cf. *SP.* Vol. III, pp. 1395-1398; *Kv.* (M), p. 110).

Paṭaggi

A 'counter fire' which was arranged around a *Vihāra* in order to protect it from the forest-fire. The Buddha recommended the *Paṭaggi* for the monks if there was a danger from the forest-fire. (*Cv.* p. 228).

Paṭalika

A red woollen spreading with dense floral designs. (Cf. *Ghanapupphako uṇṇāmayalohitattharaṇo.—SP.* Vol. III, p. 1149). It is regarded as *Uccāsayanamahāsayana*, and so not allowed for the use of the monks. If anyone used it, he committed the offence of *Dukkaṭa.* (*Mv.* p. 211). It might be used for sitting only even if it belonged to a layman; but never for sleeping. (*Cv.* p. 258).

Paṭika

A white woollen spreading. (Cf. *Uṇṇāmayo setattharaṇo.—SP.* Vol. III, p. 1149). It is regarded as *Uccāsayanamahāsayana* and so not allowed for the use of the monks. If anyone used it, he committed the offence of *Dukkaṭa.* It might be used for sitting only even if it belonged to a layman; but never for sleeping. (*Cv.* p. 258).

Paṭiggaha (I)

A receptacle or a dust-bin (for thrown food, water etc.). Its use was allowed by the Buddha for the monks. (*Cv.* p. 024).

Paṭiggaha (II)

A thimble. Its use was allowed by the Buddha for the monks when stitching their robes. It is also laid down that the *Paṭiggaha* should not be made of, a costly materials, like gold, silver etc.; otherwise the offence of *Dukkaṭa* was committed. It might be made of bone, ivory, reed, bamboo, wood, lac, fruit, iron, conch-shell. (*Cv.* p. 205).

Paṭiggahathavikā

A case for thimble. It may have strings also to hang. (*Cv.* p. 206).

Paṭicchanna-Abbhāna

See ABBHĀNA.

Paṭicchanna-Mānatta

See MĀNATTA.

Paṭicchādanīya

Meat gravy. (Cf. *Maṃsarasa.—SP.* Vol. III, p. 1156). The Buddha allowed the monks to use it as a medicine. (*Mv.* p. 225).

Paṭiññātakaraṇa

A kind of 'procedure' for the settlement of an *Adhikaraṇa* (case) when the condemned monk candidly admits the 'offence' which he has committed. This he does before the Saṅgha or before a monk. The condemned monk must be true to his statement that he is making. And the Saṅgha also should be fully ensured that the statement given by the condemned monk is perfectly true; and then only the *Paṭiññātakaraṇa* should be performed. This 'procedure' is essential prior to any kind of 'action' like *Tajjanīyakamma, Niyassakamma, Paṭisāraṇiyakamma* or *Ukkhepanīyakamma*, taken up against a monk. The offence of *Dukkaṭa* is committed if the *Paṭiññātakaraṇa* is not taken up before the above 'actions' (*Kammas*). (*Cv.* pp. 162-164; 188-190; Cf. *Pari.* p. 329). This 'procedure' is applicable to only one kind of *Adhikaraṇa* (case), *viz.*, the *Āpattādhikaraṇa* (i.e. the case connected with the ecclesiastical 'offences'). (*Cv.* pp. 188-189; *Pari* p. 196; Cf. *Kv.* (M), p. 291).

Paṭinivāsana

A robe of the monk which is used inside the *Vihāra*, usually after returning from outside. Generally the *Antaravāsaka* (inner garment) is put on when living inside the *Vihāra* (not the *Saṅghāṭī* or *Uttarāsaṅga*). (*Mv.* pp. 44, 58; *Cv.* pp. 328, 337).

It is the duty of the *Saddhivihārika* and the *Antevāsī* to offer *Paṭinivāsana* to his *Upajjhāya* or *Ācariya* when the latter returns from outside. (*Ibid.*).

Paṭibala

A monk who is 'competent' enough to perform the ecclesiastical rites (*Vinayakamma*). (Cf. *Yo pana kāsasosasemhādinā vā gelaññena oṭṭhadantajivhādīnaṃ vā asampattiyā pariyattiyaṃ vā akataparicayattā na sakkoti parimaṇḍalehi padavyañjanehi kammavācaṃ sāvetuṃ vyañjanaṃ vā padaṃ vā hāpeti aññathā vā vattabbaṃ aññathā vadati ayaṃ appaṭibalo; tabbiparīto paṭibalo ti.—SP.* Vol. III, p. 1033).

Paṭisāraṇīyakamma

A kind of ecclesiastical 'action' taken against a monk who attempts to cause loss to a householder (*alābhāya anatthāya*); tries to make the householder quit his home (*anāvāsa*); reviles the householder (*akkosati paribhāsati*); creates dissension amongst the householders; speaks ill of the Buddha, Dhamma and Saṅgha to the householder; scolds the householder contemptuously (*hīnena khuṃseti vambheti*); does not keep his words with the householder. It is an 'action' which if taken, makes the monk to beg pardon from the householder for the wrong or wrongs that he has done. (Cf. *Yena kammena akuṭṭhagahaṭṭhasāmīpameva paṭisāriyati so akkosako pacchā pesiyati, taṃ paṭisāraṇīyakammaṃ nāma.—Vajirabuddhiṭīkā* (M), p. 508).

The procedure of taking up this 'action' is thus : The guilty monk is made present (*sammukhā kataṃ*) before the Saṅgha and then he is interrogated for his offence (*paṭipucchā*). He should then admit that he has committed something wrong (*paṭiññāya kataṃ*). He is then reminded of the rule or rules of the *Pātimokkha* or any other rule that he is infringing (*āpatti kataṃ*). He is then charged with the offence alleged to have been committed by him (*codetvā, sāretvā, āpattiṃ āropetvā kataṃ hoti*). A 'competent' monk moves the *Ñatti* (motion) before the full Saṅgha (*samaggena*) that so and so is guilty of such and such offence, and the Saṅgha may pronounce the *Paṭisāraṇīyakamma* against the monk if the Saṅgha thinks fit. He requests this for three times. (It is a sort of *Ñatticatutthakamma*). Any deviation from this procedure makes the 'action' invalid (*Adhammakamma*). (*Cv.* pp. 32-37).

The monk against whom this 'action' is pronounced (1) should not confer *Upasampadā*; (2) should not give *Nissaya*; (3) should not take the service of a *Sāmaṇera*; (4) should not accept the nomination to 'exhort' the Bhikkhunīs; (5) should not 'exhort' the Bhikkhunīs even if nominated; (6) should not commit the same offence for which he is condemned; (7) should not commit the similar offences; (8) should not commit even graver offences; (9) should not denounce the 'action' taken against him; (10) should not denounce those who took part in the *Paṭisāraṇīyakamma*; (11) should not object to the presence of any Bhikkhu in the *Uposatha* ceremony; (12) or in the *Pavāraṇā* ceremony; (13) should not do any reproachable act; (14) should not act as a leader in the *Saṅghakamma*; (15) should not seek permission to 'interrogate' a Bhikkhu alleged to have committed some offence; (16) should not 'interrogate' a monk who has committed some offence; (17) should not 'remind' a monk of the offence committed and (18) should not make the monks quarrel among themselves.' (*Ibid.* p. 37).

For the purpose of 'revocation' (*Paṭipassambhanā*) of this 'action', the guilty monk is required to approach the offended householder and to request him for pardon. In case the condemned monk needs an escort (*anudūta*) for his help, the Saṅgha may formally select a monk by holding a *Ñattidutiyakamma*. This monk may go with him to beg pardon from the householder on behalf of the condemned monk, if it becomes so necessary. In the first instance the guilty monk should himself request for the pardon. In case the householder does not respond to his request, the escort-monk should himself beg pardon. Even then the householder does not respond to his request, he should beseech the householder for pardon in the name of the Saṅgha (*saṅghassa vacanena*). Even if this also goes in vain, the escort-monk should 'admonish' the guilty monk in the presence of the householder or at a place from where the householder can hear the 'admonition'. (Ordinarily this is not allowed). When the guilty monk is pardoned by the householder or 'admonished' in the presence of the householder, his case of 'revocation' is taken up by the Saṅgha. For this purpose the condemned monk approaches the Saṅgha and after proper salutation to the elder monks he informs the Saṅgha that he has been pardoned by the householder and also he has scrupulously observed the restrictions imposed upon him. The Saṅgha then takes up the case of his 'revocation' and that also if the Saṅgha deems him fit for 'revocation'. For this purpose the Saṅgha holds a *Ñatticatutthakamma* and then the 'action' is 'revoked', (*Ibid.* pp. 37-40).

Paṭṭikā (I)

A kind of belt or girdle (*kāyabandhana*), allowed by the Buddha for the use of the monks. It is a simple stripe of cloth with a buckle at its one end. (*Cv.* p. 226; Cf. *Pakativītā vā macchakaṇṭakavāyimā vā paṭṭikā vaṭṭati. Sesā kañjaracchikādibhedā na vaṭṭanti.—SP.* Vol. III, p. 1294).

Paṭṭikā (II)

A strip of bamboo or palm leaf used for voting or for assigning the meal. It was like a ticket. (*Cv.* p. 273; Cf. *Veḷuvilīvatāḷapaṇṇādimayāya paṭṭikāya.—SP.* Vol. III, p. 1347).

Paṇāmanā

The 'dismissal' of a *Saddhivihārika* (disciple) or an *Antevāsī* (pupil) by the *Upajjhāya* (preceptor) or *Ācariya* (teacher) respectively if the former does not behave properly. (*Mv.* pp. 51-52; 65-67). The behaviour of a *Saddhivihārika* or *Antevāsī* is to be deemed as improper if he 'does not have much affection, does not have much faith, does not have much shame, does not have much respect and does not have much amity towards his *Upajjhāya* or *Ācariya*'. (Cf. *Nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti.—Ibid.*).

When a *Saddhivihārika* or *Antevāsī* has to be 'dismissed', the *Upajjhāya* or *Ācariya* should say thus: "I dismiss you"; or "Do not come back here"; or "Take away your bowl and robes"; or "I need not to be waited upon by you". If the *Saddhi-*

vihārika or *Antevāsī* repents for his improper behaviour and begs pardon, he should be granted exculpation and should be taken back (*Khamāpanā*). The 'dismissal' should never be imposed upon a *Saddhivihārika* or *Antevāsī* whose behaviour is upright; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.*).

Paṇītabhojana

A sumptuous food prepared with Ghee (*Sappi*), butter (*Navanīta*), oil (*Tela*) honey (*Madhu*), molasses (*Phāṇita*), fish (*maccha*), meat (*maṃsa*), milk (*khīra*) or curd (*dadhi*). If a monk eats this kind of sumptuous meal by asking himself, he commits an offence of *Pācittiya*; except he is sick. (Rule No. 39; *Pāc.* pp. 124-125; *Pm.* (B), p. 14). In the case of a Bhikkhunī the offence would be *Pāṭidesanīyā*. (Rule Nos. 1-8; *Pāc.* pp. 482-486; *Pm.* (B), pp. 52-53).

Paṇḍaka

A eunuch. He is not eligible for ordination. If anybody ordains him, he commits the offence of *Dukkaṭa*. If he somehow or other happens to get his ordination, this should be cancelled. (*Mv.* p. 89).

There are five kinds of *Paṇḍakas*. These are : *Āsittapaṇḍako*, *Usūyapaṇḍako*, *Opakammikapaṇḍako*, *Pakkhapaṇḍako* and *Napuṃsakapaṇḍako*. (*SP.* Vol. III, p. 1068).

Paṇṇabhesajja

A medicine prepared out of leaves, such as of *Nimba*, *Kuṭaja*, *Paṭola*, *Sulasī* (*Tulasī* ?), *Kappāsa* or of any other plant not used by the people as food. This was allowed by the Buddha for the monks. The monks might keep it for any number of days, even for the whole life; but could use it only when necessary; otherwise the offence of *Dukkaṭa* was committed. (*Mv.* p. 220).

Paṇṇasanthāra

A mat made of leaves. It is one of the ten kinds of spreadings grouped in the term *Seyyā*, approved for the use of the monks by the Buddha. (*Pāc.* p. 65). See SEYYĀ.

Patta

A bowl, especially the alms-bowl of the monks and the nuns. It is one of the eight essential requisites (*parikkhāra*) of the monks. (*Sumaṅgalavilāsanī* (R), Part I, p. 306).

The monks were allowed to keep only one bowl at a time. Many rules were framed for the use of the bowl. Two offences are mentioned in the *Nissaggiya Pācittiya* section of the *Pātimokkha*. (*Pm.* (B), pp. 9, 34-35; *Pārā.* pp. 345-353; *Pāc.* pp. 330-332). It is expected that every monk and nun would be scrupulous in keeping a bowl and would not desire to have a new one until the old one becomes out of use. If a new bowl is recieved by a monk or a nun, an *adhiṭṭhāna* ('resolve') or *vikappanā* ('assignment') should be made within ten days of its receipt by a monk and on the same day by a nun. (*Pārā* pp. 346-348; *Pāc.* pp. 331-332; Cf. *SP*. Vol. II, pp. 714-716; *Kv.* (M), p. 178).

Usually a bowl was made of iron or clay. (*Cv.* p. 201). But if a bowl made of wood, gold, silver, ruby, *Veluriya*, *Phalika*, *Kaṃsa* (bronze), glass, tin, lead or copper or of skull was used, the offence of *Dukkaṭa* was committed. (*Ibid.* pp. 201 & 203). Similarly a gourd (*Tumbakaṭāha*) or a water-pot (*Ghaṭikaṭāha*) or a skull should not be used as a bowl; otherwise the offence of *Dukkaṭa* was committed. (*Ibid.* pp. 203-204).

The bowl might be of three sizes; namely, *Ukkaṭṭha* (large), *Majjhima* (middle size) and the *Omaka* (small). The largest one, i.e. the *Ukkaṭṭha* had the capacity to keep two *Magadha-nālī* (a measurement) of cooked rice with the soup of about 1/4th quantity of rice upto its brim. And if the above quantum of cooked rice with soup is below the brim of the bowl, it is regarded as the largest among the large ones (*Ukkaṭṭhukkṭṭha*); and if the rice with soup is above the brim, it is regarded as the smallest among the large ones (*Ukkaṭṭhomaka*). A bowl having half of the capacity of an *Ukkaṭṭha* bowl is known as *Majjhima-patta* (i. e. of middle size). The largest of the *Majjhima-patta* is called the *Majjimukkaṭṭha-patta* and the smallest of it is known as *Majjhimomakapatta*. The *Omaka-patta* (small bowl) is half of the capacity of the *Majjhima-patta*. The *Omaka-patta* is also in three sizes : (1) *Omakukkaṭṭha* (i.e. largest among the small); (ii) *Omaka* (middle size in the small); (iii) *Omakomaka* (i.e. the smallest). The largest among the large bowls (*Ukkaṭṭhukkaṭṭha*) and the smallest among the small (*Omakomaka*) are not fit for use as a bowl; but these can be used as *Thālaka* (a dish or beaker). (*Kv.* (M), p. 178; *SP.* Vol. II, p. 713; Cf. *Khuddasikkhā* (M), p. 74).

Patta-Adhiṭṭhāna

Making the 'resolve' to use a new bowl as his 'own' by speech or gesture. It is laid down that the monk must formally 'give up' the old one (*Paccuddharaṇa*) before he makes a 'resolve' for the use of the new one. (*SP*. Vol. II, p. 716; *Khuddaikkhā* (M), p. 74). An *adhiṭṭhāna* ('resolve') must be made within ten days after the receipt of the new one by a monk and on the same day by a nun. If it is not so done, an offence of *Nissaggiya-pācittiya* is committed. (Bhikkhu Rule No. 21; Bhikkhunī Rule No. 1; *Pārā*. pp. 345-346; *Pm.* (B), pp. 9 & 34).

The 'resolve' is considered as cancelled (*Adhiṭṭhānavijahana*) under the following circumstances : (1) When the bowl is stolen; (2) donated; (3) taken away by some one; (4) when the monk or nun disrobes; (5) or dead; (6) when the bowl is formally 'given up' (*paccuddharaṇa*); (7) when the sex of the person is changed; (8) when the monk or nun commits the offence of *Pārājika*; (9) or when the bowl has got a big hole. (Cf. *Acchedadānagāhehi vibbhamamaraṇuddhaṭā liṅgasikkhādichiddena pattādhānamujjhati.—Khuddasikkhā* (M), p. 74; also Cf. *Aññassa dānena* *acchinditvā gahaṇena vissāsagāhena, hīnāyāvattanena, sikkhāpaccakkhātena, kālakiriyāya liṅgaparivattanena, paccuddhārena, chiddabhāvenātt imehi navahi vijahati.—SP* Vol. II, pp. 716-717).

In case a monk or nun receives a new bowl and does not wish to 'formally give up' the old one and at the same time wishes to keep this without making a 'resolve', a *Vikappanā* ('assignment') should be made to formalise its retention. (*Pārā*. p. 346).

Patta-Ukkujjana

On account of a layman's misbehaviour the monks decide not to accept the offerings (*Pattanikujjana*) but later when the layman amends his faults and assures for proper behaviour, the Saṅgha then pardons him and removes all such restrictions. This is known as *Patta-ukkujjana.* For this purpose the Saṅgha holds a *Ñattidutiyakamma.* (*Cv*. p 215). This is also known as *Osāraṇā*. (*Kv*. (M), p. 258).

Pattakalla

Proper occasion, particularly to hold the *Uposatha* ceremony. (Cf. *Patto anurūpo kālo imassā ti pattakallaṃ.—Pātimokkhapadattha-Anuvaṇṇanā* (M), p. 26; Cf. *Uposatho yāvatikā ca bhikkhū kammapattā, sabhāgāpattiyo ca na vijjanti. Vajjanīyā ca puggalā tasmiṃ na honti, pattakllaṃ ti vuccati.—Kv*. (M), p. 87; Cf. *SP*. Vol. III, pp. 1122, 1435-1436; *Pm*. (B), p. 1). In the *Pm*. [(B) p. 1], it is stated thus: (i) Today is *Uposatha;* (ii) at least four Bhikkhus are present so as to constitute the Saṅgha; (iii) the assembled monks have not committed 'common offence/s'; (iv) the 'prohibited' persons are not present in the assembly. And so it is 'proper occasion' (*Pattakalla*) to hold the *Uposatha.*

Pattakuṇḍolikā

A kind of big basket to keep the bowls. (Cf. *Mahāmukhakuṇṇdasaṇṭhānā bhaṇḍukkhalikā vuccati.--SP*. Vol. III, p. 1287). Its use was allowed by the Buddha for the monks. (*Cv*. p. 202).

Pattaggāhāpaka (I) (-Bhikkhu)

A Bhikkhu selected by the Saṅgha to accept the bowls offered to the Saṅgha by layman, is known as *Pattaggāhāpaka.* The Saṅgha selects an 'able' monk for the purpose by holding a *Ñattidutiyakamma.* (*Cv*. pp. 274-274).

Pattaggāhāpaka (II) (-Bhikkhu)

A Bhikkhu who is appointed by the Saṅgha to hold that bowl which has been 'given up' by a monk in favour of the Saṅgha on account of committing a *Nissaggiya-pācittiya* offence (Rule No. 22). He is known as *Pattaggāhāpaka.* The Saṅgha holds a *Ñattidutiyakamma* for this purpose. It is laid down that only just, honest and scrupulous monk should be appointed for this purpose. It is the duty of this monk to find out the 'worst' bowl (*Pattapariyanta*) in the Assembly and which he should offer to the monk who has committed the offence of *Nissaggiya Pācittya.* (*Pārā*. pp. 350-351).

Pattathavikā

A bag for the bowl. It was found necessary when to be kept in the *Pattakuṇḍalikā* (big basket). For carrying it, strings were also fixed. (*Aṃsabaddhakaṃ bandhanasuttakaṃ.—Cv.* p. 203).

Pattadhāraka

A stand for keeping the bowl. It was allowed by the Buddha for the monks, (*Cv.* p. 202). It might be made of wood, creeper, cane etc. (*SP.* Vol. III, p. 1285).

Patta-Nikkujjana

Boycott of a layman by not accepting his offerings. This is inflicted upon a layman (*Upāsaka*) who has misbehaved with the monks; for instance, by doing harm to their needs, abusing them, speeking ill of the Buddha, Dhamma, Saṅgha, etc. (*Cv.* pp. 214-215).

When the layman amends for his faults and behaves with the monks properly, the Saṅgha then removes this restriction. This is known as *Patta-ukkujjana* or *Osāraṇā*. (*Ibid* p. 215; *Kv.* (M), p. 258; *SP.* Vol. III, p. 1531).

Pattapaccuddharaṇa

To 'give up' formally the old bowl in order to make a 'resolve' (*Adhiṭṭhāna*) for the new one, is known as *Pattapaccuddharaṇa*. (*SP.* Vol. II, p. 715; *Kv.* (M), p. 178).

Pattapariyanta

If a Bhikkhu desires a new bowl which is unbroken and fit for use, then he should surrender this additional new bowl to the assembly of the monks (*Bhikkhuparisā*). This new bowl should then be offered to the eldest monk in the assembly (*Thera*); and if he accepts it, so for so good; but if he does not, it should be offered to the next senior monk. The monk who accepts this new bowl would naturally 'give up' his old one. This 'given up' bowl should be accepted by the next monk in seniority. Thus the last one i. e. the 'worst' one would come to that person who has to surrender his additional bowl first. This last or the 'worst' bowl is called *Pattapariyanta*. This, in fact, occurs when a monk commits the offence of *Nissaggiya Pācittiya* (*Pārā*. p. 350; *Pm.* (B), pp. 9 & 37; Cf. *Evam parivattitvā pariyanta ṭhitapatto.—SP.* Vol. II, p. 718; *Kv.* (M), p. 180).

Pattamaṇḍala

A support to protect the bottom of the bowl (*pattamūla*) from being rubbed out, is known as *Pattamaṇḍala*. It may be made of tin or lead; but must not be painted with figures etc; otherwise the offence of *Dukkaṭa* is committed. (*Cv.* pp. 201-202).

Pattamāḷaka

A raised platform of wood or brick for keeping the bowls, is known as *Pattamāḷaka*. (Cf. *Iṭṭhakāhi vā dārūhi vā kātuṃ vaṭṭati.—SP.* Vol. II, pp. 1285-1286; also Cf. *Upacikānaṃ anuṭṭhahanatthāya bhūmito uccataraṃ kataṃ vedikākāramālakam.—Vimativinodanīṭīkā* (M), Vol. II, p. 231). The Buddha allowed its use for the moks. (*Cv.* p. 202).

Pattarajana

The dye made out of leaves. It is one of the dyes allowed for the monks for their robes. The other dyes recommended for the robes of the monks are those made out of the root, stem, bark, flower and fruit of a tree. (*Mv.* p. 302). The leaves of *Alli* or *Nīli* should not be used as the dye of the robes. (Cf. *SP.* Vol. III, p. 1194).

Pattarasa

Leaf-juice. All kinds of leaf-juices were allowed by the Buddha for the use of the monks, except the boiled vegetable-soup (*Ḍākarasa*). The *Pattarasa* was regarded as *Yāmakālika* and so may be taken even in the afternoon or in the night. (*Mv.* p. 260; Cf. *SP.* Vol. III, p. 1167).

Padaso Dhamma-Vācana

Teaching of the *Dhamma* word by word (from the texts). If a Bhikkhu teaches to an unordained person by this method, he is liable to commit an offence of *Pācittiya.* (Rule No. 4; *Pāc.* p. 27; Bhikkhunī Rule No. 100; *Pm.* (B), pp. 11 & 45).

Padesapaññatti

Enactment of an ecclesiastical rule which is applicable to a particular region only, not to all countries. (*Pari.* p. 4; Cf. *Vinayadharapañcamena gaṇena upasampadā gaṇaṅgaṇupāhanā dhuvanahānṃ cammattharṇaṃ ti etasaṃ vasena catubbidhā padesapaññatti nāma. Majjhimadese eva etehi āpatti hoti.—Kv.* (M), p. 110; also Cf *SP.* Voll. III, p. 1396).

Pabbajjā

Usuually it denotes the adoption of the ascetic life by abandoning the household life and putting on the yellow robe, the ascetic-dress. In the Buddhist Order, the *Pabbajjā* is the 'ordination' of a *Sāmaṇera* (novice) by undergoing the 'three refuges' (*Tisaraṇa-gamana*). (*Mv.* p. 86).

This ordination ceremony of a *Sāmaṇera* is perfprmed thus: The desirous person firstly having his hair and moustache cut off, having got (some one) to offer him a yellow robe, arranges his upper robe over one sholder, sits down on his haunches, and salutes the assembly with joined palms. He is then asked to speak thus: "I go to the Buddha for refuge, to the Dhamma and to the Saṅgha. And a second time I go.........And a third time I go........." Thus the person is ordained as a *Sāmaṇera* (a novice) by undergoing the 'three refuges'. (*Ibid.*)

There are certain persons upon whom the *Pabbajjā* should not be conferred. These are : One who has not obtained the permission from his parents; who suffers from any kind of five chronic diseases like leprosy (*Kuṭṭho*), boil (*Gaṇḍo*), eczema (*Kilāso*), consumption (*Soso*) and epilepsy (*Apamāro*); one who is in the 'king's army service' (*Rājabhaṭa*); a thief who 'bears an emblem' (*Dhajabandhacoro*); one who has run away from jail (*Kārabhedakacoro*); a 'registered thief' (*Likhitakacoro*); one who has been flogged; one who has been branded; a debtor; a slave; (*Ibid.* p 82); one who has entered in the Saṅgha stealthily withouut proper ordination (*Theyyasaṃvāsaka*) (*Ibid.* p. 90); one who belongs to the non-human world (*Tiracchānayoni*) (*Ibid.* p. 90); a matricide; a patricide (*Ibid.* p. 91); a murderer of an *Arahanta*; one who has seduced the nun (*Ibid.* p. 92); one whose hand or hands are cut off;.........foot or feet cut off;.........hand and foot cut off; nose cut off;.........ear or ears cut off;.........nose and ears cut off;.........fingers cut off;.........tendons of the feet cut off;.........one with webbed fingers; a hunchback; a dwarf; one who has goitre; one who has elephantiasis; one who is 'badly sick'; one who has 'disgraced' the assembly (*Parisadūsaka*) (on account of his abnormal physical stature); one-eyed person; one having a crooked limb; a lame person; a person who has paralysis on one side; a cripple; a person who has become infirm on account of old age; a blind; a deaf; a dumb; a blind and dumb; a deaf and dumb; a blind and dumb; a blind deaf and dumb. If anybody ordains such persons, he commits the offence of *Dukkaṭa*. (*Ibid.* p. 95).

In the beginning of the Buddhist Order the *Pabbajjā* and *Upasampadā* were not specified by separate ceremonies or rites, and so we find many early monks getting their *Pabbajjā* and *Upasampadā* simultaneously. The Buddha, in the beginning, enjoined the monks to confer the *Pabbajjā* and *Upasampadā* together by undergoing the 'three refuges' only. (*Anujānāmi bhikkhave, imehi tīhi saraṇagamanehi pabbajjaṃ upasampadaṃ ti.—Mv.* p. 24). But later as the multitude of the Saṅgha increased and a host of persons started to seek their admission into the Saṅgha, the rules of *Pabbajjā* and *Upasampadā* were laid down separately and the previous rulings were repealed. (See *Ibid.* p. 53; Cf. UPASAMPADĀ).

Pabbājanīya-Kamma

If a monk becomes the 'difiler' of good families (*Kuladūsako)* and gives him-self to unholy conduct (*Pāpasamācāro*) like garlanding or playing, singing, dancing etc., he deserves the punishment of *Pabbājanīyakamma.* It is a short of temporary removal from the monastery where he is residing. (Cf. *Yena tato āvāsato gāmato ca pabbājenti kuladūsakaṃ taṃ pabbājanīyakammaṃ nāma.—Vajirabuddhiṭīkā* (M), p. 508). The Buddha asked Sāriputta and Moggallāna to turn out Assaji and Punabbasu along with their other associate-monks from Kiṭāgiri by holding a *Pabbājanīyakamma.* (*Cv.* pp. 19-24). The *Pabbājanīyakamma* may also be pronounced against a monk who is quarrelsome; indiscreet to his moral conduct and doctrinal views; picks up quarrel in the Saṅgha; speaks ill of the Buddha, Dhamma, Saṅgha; is frivolous (*Davā*) in speech or action or both; lacks in manners of speech or action or both (*anācāra*); harms others by speech, action or both (*Upaghātik*); earns his food by evil means through speech, action or both. (*Ibid.* pp. 27-29).

The procedure of taking up the action of the *Pabbājanīyakamma* is thus: The guilty monk is first made to be present (*Sammukhā kataṃ*) and then he is 'interrogated' for his offence (*Paṭipucchā kataṃ*), he should then admit that he has committed something 'wrong' (*Paṭiññāya kataṃ*). He is then 'reminded' of the rules of the *Pātimokkha* or the other rules that he has violated (*Āpatti kataṃ hoti*); and then he is charged with the particular offence alleged to have been committed by him (*Codetvā sāretvā āpattiṃ āropetvā kataṃ hoti*). A 'competent' monk moves the *Ñatti* (motion) in presence of the full Saṅgha (*samaggena*) stating that so and so is guilty of such and such offence and requests the Saṅgha to pronounce the *Pabbājanīyakamma* against the monk if the Saṅgha may find fit. He moves the 'motion' for three times. (It is a sort of *Ñatticatutthakamma*). Any deviation from this prodedure makes the action invalid (*adhammika*). (*Ibid.* pp. 25-27).

A monk punished for the *Pabbājanīyakamma* is required to leave the monastery or the place where he has been living in and to behave properly at his new residence by observing the following 18 restrictions scrupulously. The restrictions are : (1) He should not confer *Upasampadā*; (2) should not give *Nissaya;* (3) should not take the service of a Sāmaṇera; (4) should not accept the nomination to 'exhort' (*Ovāda*) the Bhikkhunīs; (5) should not 'exhort' the Bhikkhunīs even if he has been nominated before he is punished of this 'action'; (6) He should not commit the same offence for which he is condemned; (7) should not commit similar offences; (8) should not commit any graver offence; (9) should not denounce the 'action' taken against him; (10) should not denounce those who took part in the *Pabbājanīyakamma* taken against him; (11) should not object to the presence of a particular Bhikkhu in the *Uposatha* ceremony; (12) or in the *Pavāraṇā* ceremony; (13) should not indulge in any reproachable act; (14) should not act as a leader in any *Saṅghakamma*; (15) should not seek permission to 'interrogate' a monk alleged to have committed some offence; (16) should not 'interrogate' a monk who has committed some offence; (17) should not 'remind' a monk of the offence committed and (18) should not make the monks quarrel amongst themselves. (*Ibid.* p. 29).

For the purpose of the 'revocation' of this 'action' the condemned monk should approach the Saṅgha and having properly saluted the elderly monks, he should request the Saṅgha three times for the 'revocation' of this 'action'. At this a 'competent' monk places his case of 'revocation' before the Saṅgha. If the Saṅgha finds that the condemned monk has scrupulously observed the above restrictions, his case of 'revocation' (*Paṭipassambhanā*) may be taken up. For this purpose the procedure of *Ñatticatutthakamma* is adopted by the Saṅgha. The *Pabbājanīyakamma* is then 'revoked'. (*Ibid.* pp. 30-31).

Parampara-Bhojana

Taking or accepting the *Bhojana* (a meal of five kinds, i. e. *Odana, Sattu, Kummāsa, Maccha* and *Maṃsa*) at another person's place setting aside the previous invitation of a person. (*Pañcannaṃ bhojanānaṃ aññatar ena bhojanena nimantitetaṃ ṭhapetvā aññaṃ pañcannaṃ bhojanānaṃ aññatraṃ bhojanaṃ bhuñjati etaṃ paramparabhojanaṃ nāma.—Pāc.* p.111). If a monk does so, he commits an offence of *Pācittiya.* (Rule No. 13; *Ibid.* p. 111; *Pm.* (B), p. 13). This meal is, however, allowed when the Bhikkhu is sick or during the robe-season or when the robe is being made. (*Ibid.* p. 110).

Parammukha-Vikappanā

A method of formal 'assignment' to another monk of an extra robe or bowl by the monk who desires to keep more robes or bowls than usually prescribed. (Only three robes and one bowl are allowed for the monks; otherwise an offence of *Nissaggiya Pācittya* is committed). The desirous monk 'assigns' to another monk the additional robe or bowl expressly for the purpose of *Vikappanā*. The desirous monk approaches another monk (known as *Vinayadhara*) and tells him thus: "*Imaṃ cīvaraṃ* (*pattaṃ*) *vikappanatthāya dammī*" *ti*, i. e. "I 'assign' you this robe (bowl) for the purpose of *vikappanā* only". The other monk then enquires: "Who is your friend or acquaintance?" Having known his name, he 'assigns' that robe (or bowl) in the name of his friend and returns the robe (or bowl) telling, "I am giving this robe (or bowl) to your firiend. It is now your friend's belonging. You use it or throw it away as you like". The desirous monk takes it back and then he is entitled to use it without being involved in any 'offence', because legally he does not possess more than what are prescribed for a monk as his 'own'. (*Pāc.* pp. 165-166; Cf. *Kn.* (M), pp. 242-243; *SP.* Vol. II, pp. 653-655).

No monk was allowed to retain the robe offered by another monk for the purpose of *Vikappanā*. If one did so, he was liable to commit an offence of *Pācittiyā*. (Bhikkhu Rule No. 59; Bhikkhunī Rule No. 140; *Pāc.* pp. 165-166; *Pm.* (B), pp. 16 & 49). See VIKAPPANĀ.

Parasu

A large axe. It is one of the things of the *Vihāra* which can neither be 'given away' nor can be 'divided'. (*Avissajjiya* & *Avebhaṅgiya*). (*Cv.* pp. 266 & 268).

Parikkhāra

The 'necessaries' or 'requisites' of the monks are known as *Parikkhāra*. (*Parikkhārenāti kappiyabhaṇḍena.—Kv.* (M) p. 310; Cf. *Sumaṅgalavilāsinī* (M), p. 185).

Usually eight articles are regarded as the *Parikkhāras* of a Bhikkhu practising penances. These are : Three robes (*Ticīvara*), an alms-bowl (*Patta*), a razor (*Vāsī*), a needle (*Sūci*), a girdle (*Kāyabandhana*) and a water strainer (*Parissāvana*). (*Kv.* p. 184; *Abhidhānappadīpikā*, Gāthā No. 439). But ordinarily for the monks, even the small articles were also regarded as the *Parikkhāra*. In the *Khuddasikkhā* [(M), pp. 90-92] some pages are devoted to the *Parikkhāras* in which a good number of petty articles such as umbrella, *cīvaraganṭhī*, *pāsaka*, key, lighter, walking-stick, pillow etc. are mentined as the *Parikkhāras* of the monks. (Cf. *Pārā.* p. 190).

Parikkhāracoḷaka

The cloth used as a strainer or a bag etc. was called *Parikkhāracoḷaka*. The *Parikkhāracoḷaka* is the additional cloth other than the eight kinds of robes prescribed for the monks. The eight robes are : *Saṅghāṭī*, *Uttarāsaṅga*, *Antaravāsaka*, *Vassikasāṭikā*, *Nisīdana*, *Paccattharaṇa*, *Kaṇḍupaṭicchādi* and *Mukhapuñchanacoḷa*. The Buddha allowed the monks to used the *Parikkhāracoḷaka*. (*Mv.* p. 312).

Paribbājaka

A mendicant of other sect, i. e. other than *Bhikkhu* or *Samaṇera* of the Buddhist Order. (*Pāc.* pp. 129, 389, 413). A Buddhist monk is not allowed to offer himself any food or any other eatable to a *Paribbājaka*; otherwise an offence of *Pācittiya* is committed. (Rule No. 41; *Ibid.* p. 128; *Pm.* (B), p. 14). Similarly a Bhikkhunī is forbidden to offer any food or *cīvara* to a *Paribbājaka*; otherwise the *Pācittiya* offences are committed. (Rule Nos. 28 & 46; *Pāc.* pp. 386 and 413; *Pm.* (B), pp. 40 & 42).

Paribbājikā

A lady mendicant of other sect, i.e. other than a *Bhikkhunī*, *Sikkhamānā* and *Sāmaṇerī*. (*Pāc.* pp. 129, 389, 413). A Bhikkhunī should not offer herself any food or eatables to a *Paribbājaka*. If she did so, an offence of *Pācittiya* was committed. (Rule No. 41; *Ibid.* p. 128; *Pm.* (B), p. 14). So also, the Bhikkhunīs were not allowed to offer any food or *cīvara* to a *Paribbājikā*. If they did so, two *Pācittiya* offences were committed. (Rule Nos. 28 & 46; *Pāc.* pp. 389 & 413; *Pm.* (B), pp. 40 & 42).

Paribhaṇḍa (I)

A supplementary stitching over the robe breadthwise, is known as *Paribhaṇḍa*. (*Kucchīanuvātāropanamattena.—SP.* Vol. III, p. 1176; Cf. *Puthulato anuvātassa āropanamattaṃ.—Vimativinodanīṭīkā* (M), Vol. II, p. 123). The Buddha allowed the monks to do so. (*Mv.* p. 312; Cf. *Cv.* p. 205).

Paribhaṇḍa (II)

The outer projected ledge of a wall. (*Bāhirapasse katāya tanuka miḍḍhikāya.—SP.* Vol. III, p. 1285). A bowl should not be kept there. If one did so, he was liable to commit the offence of *Dukkaṭa.* (*Cv.* p. 202).

Parimaṇḍala-nivāsana

Putting on the lower garment, the *Antaravāsaka* around the waist in such a manner so as to cover up the body from navel to the feet (four *aṅgulas* down from the knee). The folds should also hang evenly. (*Pāc.* p. 245; Cf. *SP.* Vol. II, p. 920; *Kv.* (M), p. 276).

Parimaṇḍala-pārupana

Putting on the upper garments, the *Uttarāsaṅga* and *Saṅghāṭī* in such a manner so that both the lower ends of the garment hang evenly and the upper body is fully covered. (*Pāc.* p. 246; Cf. *SP.* Vol II, p.922; *Kv.* (M), p. 278). A Bhikkhu or Bhikkhunī should dress up in this manner; otherwise the offence of *Dukkaṭa* is committed. (Bhikkhu *Sekhiyā* Rule No. 2; Bhikkhunī *Sekhiyā* Rule No. 1; *Pm.* (B), pp. 24-6).

Parimukhaṃ

Removing the breast's hair is known as *Parimukhaṃ.* (*Parimukhaṃ ti ure lomasaṃharaṇaṃ.—SP.* Vol. III, p. 1293). A Bhikkhu is not allowed to remove the hair of his breast. If one does so, he commits the offence of *Dukkaṭa.* (*Cv.* p. 224).

Parivāsa (I)

Living apart by a monk, as an 'unclean' person, on account of the punishment for concealing the *Saṅghādisesa* offence (s). (*Pārā.* pp. 152, 276 etc.). When a monk happens to commit a *Saṅghādisesa* offence, he is required to approach another monk immediately with a view to apprising him of the offence he has committed in order to 'expiate' himself. In that case he has to observe six nights of *Mānatta* only. But in case a monk conceals the offence of *Saṅghādisesa* for some time, he is then required to undergo a *Parivāsa* for the period he has concealed the *Saṅghādisesa* in addition to the six nights of *Mānatta.* For the 'expiation', he should approach the Saṅgha and request three times to 'pronounce' upon him the *Parivāsa.* The Saṅgha then holds a *Ñatticatutthakamma* to this effect, The condemned monk then observes all the restrictions scrupulously for the period he has concealed the *Saṅghādisesa* offence besides the six nights of *Mānatta*, (*Ibid.* p. 277.; *Cv.* pp. 109-110). In case a Bhikkhunī happens to commit the *Saṅghādisesa* offence and whether she has concealed it or not, she is not required to observe the *Parivāsa* but she has to undergo only a *Mānatta* of a fortnight. (*Pāc.* p. 328; *Pm.* (B), p. 34).

The monk who has been condemned of the *Parivāsa* by the Saṅgha, has to observe as many as ninety four restrictions of which three being most important, viz. *Sehavāsa* (i. e. not dwelling with other monks under the same roof), *Anārocanā* (i. e. not failing to announce his *Parivāsa* to the incoming monks to his own *Vihāra* or to other monks when vtsiting another and *Vihāra*) and *Vippavāsa* (i.e. not going to a *Vihāra* where no monk is living). He should inform about his *Parivāsa* when the *Uposatha* or *Pavāraṇā* is held by the Saṅgha. There are certain restrictions about his movement from his own *Vihāra* to another *Vihāra.* (Cf. *Cv.* pp. 67-71). He is not even allowed to accept the honour or respect ordinarily due to a monk. If he accepts such respect or honour, he is liable to commit the offence of *Dukkaṭa* (*Ibid.* p. 67). Similarily the condemned monk is not allowed to confer *Upasampadā* or *Nissaya*; or to take the service of a Sāmaṇera; or to accept the nomination for the 'exhortation' (*Ovāda*) to the Bhikkhunīs; or to 'exhort' the Bhikkhunīs even if he is allowed to do so by the Saṅgha; should not commit the same offence on account of which he is condemned of the *Parivāsa*; he should not commit the similar or graver offence (s); he should not deprecate the punishment he is undergoing; nor should he deprecate to those who took part in the proceeding; he is not eligible to prohibit anyone present in the *Uposatha* or *Pavāraṇā* ceremony; he should not indulge in any reproachable act; nor should 'interrogate' any alleged monk; he should not create quarrel among the monks. He should behave as a most 'lowly monk' in the Saṅgha and so, he should occupy the lowest seat and reside in the worst part of the *Vihāra.* He should not go to reside in the forest or observe such a begging as if a *Dhutaṅga* in order to escape himself from knowing others of his *Parivāsa*. He should not ask others to bring his meals in order to hide his punishment. He is required to get up from his seat when any monk comes to him and sit himself at a lower seat. He should not walk on the same 'walking-path' (*Caṅkama)* which is meant for the use of other monks. (*Cv.* pp. 67-71). When the Saṅgha holds any *Saṅgha-kamma* (ecclesiastical action) like *Parivāsa*, *Mūlāyapaṭikassanā* or *Mānatta*, he is not eligible to be included as the 'fourth monk' (four is the minimum number of the Saṅgha for this purpose) or as the 'twentieth monk' for *Abbhāna* (where 20 is the minimum number to costitute the Saṅgha). (*Ibid.* p. 71).

In case such a monk resides with another monk under the 'same roof' (*Sahavāso)*; or lives at a place where there is no monk (*Vippavāso*), or fails to inform of his *Parivāsa* to the incoming monks in his *Vihāra* or to other monks when visiting himself to another *Vihāra* (*Anārocanā*), then his observance of *Parivāsa* is regarded as null and void for the nights he has spent thus. This period is, therefore, not counted with the period of his *Parivāsa*. (*Ibid.* p. 71).

An occasion may arise when *Vihāra* may have too many monks and so it may be difficult to observe the *Parivāsa* with all its restrictions scrupulously. The Buddha has, therefore, allowed the monks to 'drop off' the *Parivāsa* for the time being so long as such circumstances remain. But he must 'take it up' again as soon as he finds the appropriate time to observe it. For this purpose the monk is to approach another monk and inform him of his 'dropping off' and 'taking up' of the *Parivāsa*. (*Ibid.* p. 71; Cf. *Kv.* (M), p, 147; *SP.* Vol. III, pp. 1248-1270).

In case a monk commits another offence of *Saṅghādisesa* during the *Parivāsa* period, he is required to take up the *Parivāsa* anew and then the period of *Parivāsa* already spent is not taken into account. The fresh *Parivāsa* is taken up combining with the *Saṅghādisesa* offence (s) committed during the period. This is known as *Mūlāyapaṭikassanā*. (*Cv.* p. 101).

In case a Bhikkhu is punished to undergo *Parivāsa* on account of more than one *Sanghādisesa* offences that he has committed and also concealed, the period of his *Parivāsa* would be in accordance with that which is concealed for the longest period; but the punishment of all the offences would go concurrently. This is known as *Agghasamodhānaparivāsa*. (*Ibid.* p. 109).

In case a monk does not remember the number of the *Saṅghādisesa* offences he has committed or does not remember the number of the days he has concealed them he is required to recollect the approximate number of the offences and days; and he should then observe the *Parivāsa* accordingly. This is known as *Suddhantaparivāsa*. (*Ibid.* p. 122 ff.).

It may happen that a monk while observing the *Parivāsa* disrobes or goes mad or falls ill seriously or something happens which makes the *Parivāsa* disrupted, he is then allowed to take it up again when he finds fit. He then observes the *Parivāsa* for the rest of the period only. (*Ibid.* p. 124 ff.).

When the *Parivāsa* period is fully observed and the *Mānatta* period of six nights is also over, the monk then approaches the Saṅgha (consisting of at leat 20 'pure' monks) and requests for three times to 'call him back' (*Abhhāna*). The Saṅgha holds a *Ñatticatuttha Kamma* for the purpose and if it is agreed upon, he is declared as 'clean' and free from the *Saṅghādisesa* offence (s). (*.Ibid.* p. 87 ff.).

Parivāsa (II)

The probation period of four months prescribed for the mendicant of a different sect seeking admission into the Buddhist Order as a Bhikkhu. (*Mv.* pp. 73-75). It is a sort of 'personality test' to find out whether the desirous person is keen enough to accept the *Dhamma* and the *Vinaya* of the Buddha. Before undergoing the *Parivāsa* the desirous mendicant has to be shaved and the yellow robe has to be put on and he should salute the monks in order to take up the three 'refuges' under the *Buddha*, *Dhamma* and *Saṅgha* for three times. He should then approach the Saṅgha and request thus for three times: "I was a heretic before, and I now wish to have my 'higher ordination' (*Upasampadā*) and hence, I request the Saṅgha for a *Parivāsa* of four months". The Saṅgha then holds a *Ñatticatutthakamma* for the purpose. The *Parivāsa* is then regarded as granted. (*Ibid.* pp. 73-74).

During the *Parivāsa* period the activities of the desirous person are closely watched with a view to ascertaining whether he is really desirous of becoming a Bhikkhu. If he goes to the village at right hours and returns by the right time; if he abstains from regular visits to the notorious places or to the house of a widow or an unmarried lady or to a eunuch or to a Bhikkhunī; if he is conscentious in performing the works of the Saṅgha; if he is found keen to learn and practise the *Dhamma* and *Vinaya*; if he is not found offended when his previous teacher and his views are criticised; if he is happy when the *Dhamma* of the Buddha is discussed and he associates his faith with the Buddha, and then he is considered as eligible for 'higher ordination' after the expiry of four months of *Parivāsa*. (*Evaṃ ārādhako, kho, bhikkhave, aññatithiyapubbo āgato upasampādetabbo.—Ibid.* pp. 75-76; Cf. *SP.* Vol. III, pp. 1041-1046).

If the mendicant comes naked, the *Upajjhāya* should arrange for his robes; and if he has not shaved earlier, the Saṅgha should be first 'informed' of his shaving and then he should be shaved. (*Mv.* p 76).

The Buddha exempted the Jaṭila ascetics from the *Parivāsa* as he found them *Kammavādī* and also the Sākyas as they belonged to his race. (*Ibid.* pp 65-76).

Pariveṇa

The courtyard of the *Vihāra* surrounded by walls. (*Cv* p. 247). Anāthapiṇḍika provided a *Pariveṇa* in the Jetavanārāma. (*Ibid.* p. 25).

A *Pariveṇa* may be in a *Jantāghara* (*Ibid.* p. 325), or in a *Vaccakuṭī* (privy) (*Ibid.* p. 327). (Cf. *Vaccakuṭīpariveṇaṃ ti vaccakuṭiparikkhepabbhantaraṃ.—SP.* Vol. III, p. 1297). When the *Pariveṇa* becomes muddy, sand should be spread; and if the sand is not effective, stone chips may be laid down. And if water stagnates there, an outlet should be constructed. (*Cv.* p. 210-247).

It was desirable that the *Pariveṇa* should be kept neat and clean. It was the duty of the *Saddhivihārika* or the *Antevāsika* to sweep the *Pariveṇa* if it was unclean (*Mv.* pp. 46, 50, 60, *Cv.* pp. 331, 339, etc.).

Paṛisadūsaka

A person whose presence 'defiles' the assembly on account of some physical freak in his body. (Cf. *Yo attano virūpatāya parisaṃ dūseti.—SP.* Vol. III, pp. 1082

1085). For instance, the person is too tall, too short, too fat, too thin, of too big head, of too small head, etc. (*Ibid.* pp. 309-312).

Such a person is not eligible for ordination. If anybody ordians such a person, he commits the offence of *Dukkaṭa.* (*Mv.* p. 95).

Parissāvana

A water-strainer. It may be a simple cloth, or fixed in a frame (*Kaṭacchuparissāvanaṃ*), or it may be a filter (*Dhammakaraka*). (*Cv.* p. 207). A big strainer, for the use of many monks, especially when they are engaged in construction work, is usually fixed with rods (*Daṇḍaparissāvana*) or installed in a pond (*Ottharaka*).

The *Parissāvana* is one of the eight 'requisites' of the monks. It is laid down by the Buddha that if the water is impure and full of insects, the monks must use their strainer before drinking it; otherwise an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 62, Bhikkhunī Rule No. 143; *Pāc.* pp. 167-170). If the strainer is not readily available, the monk may use even the edge of his *Saṅghāṭi* as a strainer. (*Cv.* p. 208). The Buddha has also asked the monks to lend the strainer to another monk if they are on long journey. If one does not lend the strainer to another monk, he commits the offence of *Dukkaṭa.* (*Ibid.* p. 208).

Palālapīṭha

A kind of chair having its seat stuffed with rice-straw. The Buddha allowed its use for the monks. (*Cv.* p. 242).

Paligha

A full-bolt to close the door; a cross-bar. (*Gāmadvāresu viya cakkayuttaṃ dvārathakanakaṃ.—SP.* Vol. III, p. 1303, Cf. *Cv.* p. 248).

Pallaṅka (I)

A bedstead or couch having its legs with animal carvings. (*Pādesu vāḷarūpāni ṭhapetvā kato.—SP.* Vol. III, p. 1149; Cf. *Āharimehi vāḷehi kato hoti.—Pāc.* p. 409). It is *Palaṅga* in Hindi.

It is regarded as a 'high couch' or *Uccāsayanamahāsayana* which is not allowed for the use of the monks. If a monk uses it, he commits the offence of *Dukkaṭa.* (*Mv.* p. 211; *Cv.* p. 258). And if a Bhikkhunī uses it, the offence is a *Pācittiya.* (Rule No. 42; *Pāc.* p. 409; *Pm.* (B), p. 41).

Pallaṅka (II)

A posture of sitting cross-legged. A Bhikkhunī is not permitted to sit in this posture; and if she does so, she commits the offence of *Dukkaṭa.* Of course when she is sick, she may sit by half cross-legged (*Aḍḍhapallaṅka*). (*Cv.* p. 401).

Pallattha or Pallatthikā

A posture of squatting or sitting. When sitting in this posture and the hands are around the knees, it is known as *Hatthapallatthikā*; and when the knees are tied round by a piece of cloth together with the backbone, the posture is called *Dussapallatthikā*. (Cf. *Ukkuṭikaṃ nisīditvā hatthehi jānūnaṃ bandhanaṃ hatthapallatthikā; tathā dussena piṭṭhikaṇṭakassa jānūnaṃ ca bandhanaṃ dussapallatthikā.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. IV, p. 337). The *Dussapallatthikā* is also known as *Āyogapallatthikā*. *SP.* Vol. II, p. 924).

It is laid down by the Buddha that a Bhikkhu or Bhikkhunī should not sit in this posture in a layman's house or in a village (*Sekhiyā*. Rule No. 26; *Pm.* (B), pp. 22 & 53); otherwise the offence of *Dukkaṭa* is committed. (*Pāc.* p. 255). And also, no preaching should be done by sitting in this posture. (*Ibid.* p. 273; *Pm.* (B), p. 24).

Pavattinī

Same as *Upajjhāyinī* or *Upajjhāyā*, the feminine of *Upajjhāya*. (*Pāc:* p. 448).

Pavāraṇā

A ceremony held at the end of the *Vassāvāsa* (rainy-season-resort) by the Buddhist monks on the full-moon day of the month of Āsvina or Kattika (as the case may be). On this occassion every monk is expected to 'invite' (*Pavāreti*) his fellow-monks of the Saṅgha to point out his 'wrongs', if any, seen, heard or suspected. (*Anujānāmi bhikkhave, vassaṃvuṭṭhānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ—diṭṭhena vā sutena vā parisaṅkāya vā.—Mv.* p. 167).

For holding the *Pavāraṇā* the Saṅgha assembles at one place, and the ceremony is proclaimed by a *Ñatti* (formal declaration). After this 'proclamation' each monk, beginning from the eldest to the youngest (in respect of *Upasampadā*, not of age), makes himself present before the Saṅgha and after saluting the Saṅgha sits in the 'squatting posture' (*Ukkuṭika*) and then 'invites' (*pavāreti*) three times thus : "Sirs, I 'invite' the Saṅgha to let me know kindly if any 'wrong' of mine has been seen, heard or suspected. If it is found so, I will make amends for it." (*Saṅghaṃ āvuso pavāremi diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passante paṭikarissāmi.—Ibid.* p. 167).

It is laid down by the Buddha that all the monks must sit in the 'squatting posture' (*ukkuṭika*). If they do not sit in this posture, the offence of *Dukkaṭa* is committed. But of courses if anybody is old or infirm, he may sit at ease, except when his own turn comes to 'invite', he should then sit in this posture. (*Ibid.* p. 168).

There are two *Pavāraṇās*, *viz.*, *Cātuddasikā* and *Pannarasikā* (i. e. of the fourteenth day and of the fifteenth day) according to the calculation of the months. (*Ibid.* p. 168).

It is also laid down that all the monks of one 'residence' (*Āvāsa*) must assemble at one place and then only the *Pavāraṇā* ceremony should be held. It should never be held by the 'group' (*Vagga*) of the monks; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* pp. 169, 171). And if the *Vagga-pavāraṇā* (not by all the monks) is held with a view to creating dissension in the Saṅgha, the offence is 'grievous' one, the *Thullaccaya*. (*Ibid.* p. 180). In case a Bhikkhu is ill and unable to be present himself at the ceremony, he should 'despatch' his 'invitation' (*Pavāraṇā*) through another Bhikkhu, known as *Pavāraṇāhāraka*. The *Pavāraṇāhāraka* Bhikkhu acts there on behalf of the absent sick monk. In case the sick monk is too weak and infirm and cannot move by himself, he may be carried on a stretcher or on a chair so as to be present himself before the Saṅgha. But if his removal from the seat may cause his death or aggravate his disease, the Saṅgha should go there and perform the *Pavāraṇā* at his place; but it should never be performed without him or without getting his 'despatched *Pavāraṇā*;' otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* p. 169).

A group of five monks, living at one place, may perform the *Pavāraṇā* (as this number constitutes the Saṅgha); but if there are two, three or four monks living at one place, they are regarded as *Gaṇa* (group, not Sṅgha) and so, they are required to 'invite' the *Pavāraṇā* among themselves. This is known as *Gaṇa-pavāraṇā*. And in case a monk is residing all alone, he should then make a 'resolve' (*Adhiṭṭhāna*) with a view to performing the *Pavāraṇā* if any other monk or monks happen to come to his place; and if not, by himself thinking that to-day is the *Pavāraṇā*. (*Ajja me pavāraṇa ti adhiṭṭhātabbaṃ.—Ibid.* p. 173). This is known as *Puggala-pavāraṇā*.

If a Bhikkhu has committed any 'offence' (*āpatti*), he is not eligible to attend the *Pavāraṇā* ceremony unless he has 'expiated' for it. If he attends the ceremony without 'expiation', he commits the offence of *Dukkaṭa*. (*Ibid.* p. 189). The Saṅgha is to await till such a Bhikkhu gets his 'offence' (*āpatti*) 'expiated'. In case a Bhikkhu apprehends that he has committed an 'offence', he should disclose it there and should promise that he would get it 'expiated' soon after the *Pavāraṇā* ceremony is over. (*Ibid.* pp. 173-175).

The *Pavāraṇā* should not be held in the presence of the following 'prohibited persons' (*Vajjanīya puggalā*) : *Bhikkhunī*, *Sikkhamānā*. *Sāmaṇera*, *Sāmaṇerī*, *Sikkhāpaccakkhātaka* (i. e. one who has abandoned the Bhikkhuhood), one who has committed the *Pārājika* offence, three types of *Ukkhittaka* (i. e. 'rusticated' monks), a eunuch, one who has entered into the Saṅgha by 'stealth' (*Theyyasaṃvāsaka*), one who has gone over to another sect (*Titthiyapakkantaka*), one who belongs to the non-human world (*Tiracchānagata*), the murderer of his mother or of his father or of an Arahanta, one who has seduced a Bhikkhunī, one who has created a 'dissension' in the Saṅgha, one who has shed the blood of the Buddha (*Lohituppādaka*), a hermaphrodite and a layman. If the *Pavāraṇā* ceremony is held in their presence, the offence of *Dukkaṭa* is committed. (*Ibid.* p. 187).

As a rule, every monk should make the 'invitation' (*pavāraṇā*) three times before the Saṅgha; but if there arises some danger or emergency or the time is too short, the 'invitation' may be made short by twice or even by once or by collectively (but only by those who are equal in age by *Upasampadā-Samānasaṃvāsika*). (*Yadi saṅghassa pattakallaṃ, saṅgho dvevācikaṃ, ekavācikaṃ samānasaṃvāsikaṃ pavāreyyāti.* —*Ibid.* pp. 188-189).

After the *Pavāraṇā* ceremony the monks are free to wander about and go round the country-side and the *Vassāvāsa* (rainy season resort) is then formally over. (*Ibid.* p. 197, Cf. *SP.* Vol. III, pp. 1135-1142).

The Bhikkhunī Saṅgha holds its *Pavāraṇā* ceremony separately; but soon after that each Bhikkhunī is required to 'invite' the Bhikkhu Saṅgha also to 'point out if any 'wrong' has been 'seen, heard or suspected.' If it is not so done, an offence of *Pācittiya* is committed. (Rule No. 57; *Pāc.* p. 429; *Pm.* (B), p. 42; Cf. *Kv.* (M), pp. 338-340). After the *Pavāraṇā* ceremony, the Bhikkhunī must take a long journey of at least five to six *Yojanas*; otherwise an offence of *Pācittiya* is committed. (Rule No. 40; *Pāc.* p. 406; *Pm.* (B), p. 41).

An occasion may arise when the Saṅgha is unable to hold the *Pavāraṇā* ceremony on the full-moon day of Āsvina month on account of 'dissension' in the Saṅgha. But later when the 'dissension' is overcome, the Saṅgha may hold the *Pavāraṇā* on any day in the month of Kattika. This is known as *Sāmaggī-pavāraṇā*. (Cf. *Kv.* (M), p. 86).

As mentioned above a monk who has committed some 'offence' (*āpatti*) is not allowed to attend the *Pavāraṇa* ceremony till he 'expiates' it, and so the *Pavāraṇā* is 'postponed' for the time being for the 'expiation' of the 'offence'. This 'postponement' of *Pavāraṇā* is known as *Pavāraṇā-ṭhapana*. (*Mv.* pp. 189-191; Cf. *SP.* Vol. III, p. 1140).

Pavāraṇādāna

In case a monk is sick and physically unable to be present himself to attend the *Pavāraṇā* ceremony, the Buddha has allowed him to 'despatch' his *Pavāraṇā* ('invitation') through another monk. It is known as *Pavāraṇādāna*. For the despatch of his *Pavāraṇā* the sick monk should approach another monk and after paying due respects he should request him by speech or by gesture to carry his *Pavāraṇā* to the Saṅgha and to act there on his behalf accordingly. (*Pavāraṇaṃ dammi, pavāraṇaṃ me hara, pavāraṇaṃ me ārocehi, mamatthāya pavārehi.*—*Mv.* p.169; Cf. *SP.* Vol. III, p.1136).

Pavāraṇāsaṅgaha

In case the Bhikkhus happen to spend their *Vassāvāsa* (rainy season resort) at such a *Vihāra* where they find a comfortable living and so they desire to stay there for some time more even after the first *Pavāraṇā* (i. e. Āsvina Pūnnimā), the Buddha has allowed the monks to stay there and to hold the *Pavāraṇā* on the next full-moon day instead of the first *Pavāraṇā*. The act of postponement of the first *Pavāraṇā* is known as *Pavāraṇāsaṅgaha*. For this purpose a *Ñattidutiyakamma* is held by the Saṅgha in which every member of the Saṅgha must be present. On this day the *Uposatha* is observed and the *Pātimokkha* is recited. This decision of *Pavāraṇāsaṅgaha* must be unanimous and all the monks must attend it as no *Chanda* (proxy) is admissible on this occasion. (*Mv.* pp. 196-197; Cf. *SP*. Vol. III, p. 1142).

Pavāraṇāhāraka (—Bhikkhu)

A Bhikkhu who carries the *Pavāraṇā* ('invitation') of a sick monk to the Saṅgha on the occasion of the *Pavāraṇā* ceremony is known as *Pavāraṇāhāraka (-Bhikkhu)*. It is the duty of this monk to carry the *Pavāraṇā* of the sick monk and apprise it to the Saṅgha and to act there on behalf of him in the *Pavāraṇā* ceremony. If he does not act so, he commits the offence of *Dukkaṭa*. (*Mv.* pp. 169-170).

Pavārita (I)

A monk who has taken up his meal. This he expresses by refusing to any further food other than what he has in his bowl which he is still eating. This refusal he may express either by speech or by gesture. The following conditions are laid down to consider a monk as *Pavārita* : (i) The Bhikkhu is still eating (*Asanaṃ paññāyati*); (ii) The meal being taken by him is of five kinds of *Bhojanāni* (*Bhojanaṃ paññāyati*); (iii) The donor is still standing at a distance of 2½ hands (*Hatthapāse ṭhito*); (iv) The donor is still ready to offer (*Abhiharati*); (v) The Bhikkhu expresses his refusal by speech or gesture (*Paṭikkhepo paññāyati*). (*Pāc.* pp. 116, 329; *Kv.* (M), p. 219; *SP.* Vol. II, pp. 841-842.

A *Pavārita* monk should not eat up again any kind of meal or eatable 'afresh' (*Anatirittaṃ bhojanīyaṃ vā khādanīyaṃ vā*); otherwise an offence of *Pācittiya* is committed. (Rule No. 35; *Pāc.* p. 116; *Pm.* (B), p. 13).

Pavārita (II)

A monk who has 'invited' the *Pavāraṇā*. (*Mv.* p. 175 ff. p; Cf. *SP.* Vol. III, p. 1138) see PAVĀRAṆĀ.

Passāvakumbhī

An urinal soak-pit. The Buddha has recommended it in an *Ārāma*. (*Cv.* p. 231).

Passāvadoṇikā

A trough for urine in the latrine. This was recommended by the Buddha to be kept in the *Vaccakuṭī* (privy). (*Cv.* p. 231).

Passāvapādukā

A foot-stool fixed in the urinal. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 210; *Cv.* p. 231).

Pākāra

The fencing-wall of the *Vihāra*, made of brick, stone or wood (*Iṭṭhakāpākāra, Silāpākāra, Dārupākāra*). This was allowed by the Buddha. (*Cv.* p. 247).

Pācittiya

A kind of ecclesiastical offence which ought to be 'expiated' when committed. By committing this offence, the monk becomes 'non-virtuous' and all his activities are regarded as against the moral rules; and thereby his mind is supposed to be 'deluded'. (Cf. *Pāteti kusalaṃ dhammaṃ ariyamaggaṃ aparajjhati. Cittasamohanaṭṭhānaṃ tenetaṃ iti vuccati.—Pari.* p. 263).

There are as many as 92 *Pācittiya* offences in the *Bhikkhu-Pātimokkha* and 166 in the *Bhikkhunī-Pātimokkha.* (71 offences are common). The *Bhikkhu Pācittiya* offences are grouped into the following nine groups(*vaggas*), namely; (i) *Musāvādavagga*; (ii) *Bhūtagāmavagga;* (iii) *Bhikkhunovādavagga;* (iv) *Bhojanavagga*; (v) *Acelakavagga;* (vi) *Surāpānavagga;* (vii) *Sappāṇakavagga*; (viii) *Sahadhammikavagga;* (ix) *Ratanavagga.* The *Bhikkhunī Pācittiyas* are divided into the following sixteen groups: (i) *Lasunavagga;* (ii) *Rattandhakāravagga;* (iii) *Naggavagga;* (iv) *Tuvaṭṭavagga*; (v) *Cittāgāravagga;* (vi) *Ārāmavagga;* (vii) *Gabbhinīvagga;* (viii) *Kumārībhūtavagga;* (ix) *Chattupāhanavagga;* (x) *Musāvādavagga;* (xi) *Bhūtagāmavagga;* (xii) *Bhojanavagga;* (xiii) *Cārittavagga;* (xiv) *Jotivagga;* (xv) *Diṭṭhivagga*; (xvi) *Dhammikavagga.* (*Pm.* (B). pp. 11-20 & 38-52).

If a monk or nun commits an offence of *Pācittiya*, this may by 'pacified' by (i) *Sammukhavinaya* (i. e. in the 'presence' of *Saṅgha, Puggala, Vinaya* and *Dhamma*) (ii) *Paṭiññātakaraṇa* (i. e. by admitting the offence before the Saṅgha or a monk); or (iii) by *Tiṇavatthāraka* (i. e. by 'covering up'). (*Cv.* p. 188).

The *Pācittiya* offences are grouped under the *Aduṭṭhullāpatti* and are also known as *Lahukāpatti* (minor offence). The matters concerning the *Pacittiya* are included the *Āpattādhikaraṇa.* (*Ibid.* p. 188).

Pāṭidesanīya

A group of offences which ought to be 'confessed' (before a monk) in the prescribed manner as laid down in the text, thus : "*Gārayhaṃ, āvuso, dhammaṃ āpajjaṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī*" *ti.* (i.e. "I have fallen into a blameworthy matter, unbecoming, which ought to be confessed, I confess" it.). (*Pāc.* pp. 234, 236, 238, 241, 282, 284; *Pm.* (B), pp. 20, 52-53).

The *Pāṭidesanīya* offences are connected with the food taken by asking. There are four offences in this group relating to the monks and eight to the nuns. (*Ibid.* Cf. *Pari.* pp. 42-43, 126-128; cf. *SP.* Vol. II. p. 993).

Pāṭipadika (—Bhatta)

The meal offered by a layman on the first day of the fortnight (*Pakkha*), i. e. one dây after the *Uposatha*. When invited, the Saṅgha sends a monk or monks. The Buddha has allowed such a meal. (*Cv*. p. 272, *Mv*. p. 55; Cf. *SP*. Vol. III, p. 1354).

Pātimokkha or **Pāṭimokkha**

A collection of various monastic rules as contained in the *Vinayapiṭaka*. It is laid down that this must be recited by the fraternity fortnightly, on the *Uposatha* day (i.e. on the 14th or 15th day of a month). The recitation of this must be done collectively by the Saṅgha. There are two *Pātimokkhas*, *viz*., *Bhikkhu-Pātimokkha* and *Bhikkhunī-Pātimokkha*. The former consists of 227 rules while in the latter there are 311 rules.

In the *Mahāvagga* [p. 106] the word *Patimokkha* is explained thus : *Ādimetaṃ mukhametaṃ pamukhametaṃ kusalānaṃ dhammānaṃ*, i.e. it is the biginning, it is the 'face', it is the supreme of all the 'good'. Similarly in the *Kv*. [(M) p. 84] the meaning of the term is given thus : *Pātimokkhaṃ*: *Atipāmokkhaṃ, atiseṭṭhaṃ, atiuttamaṃ iti attho*. (the 'supreme', the 'excellent', the 'principal'; i.e. the most inportant rules for the Saṅgha).

This word has also been used in the sense of 'strict observance of the *Sīlas*'. For instance, '*Pātimokkhasaṃvarasaṃvuto viharati*' refers to one who is leading a life of strict observance of the *Sīlas*. (Cf. *Majjhimanikāya*, Vol. I, p. 47; Vol. III, p. 62; *Vibhaṅgapāli*, p. 294).

The *Bhikkhu-Pātimokkha* is divided into eight sections as according to the gravity of the offences. These are : (i) *Pārājikā*, (ii) *Saṅghādisesā*, (iii) *Aniyatā* (iv) *Nissaggiyā Pācittiyā*, (v) *Pācittiyā*, (vi) *Pāṭidesanīyā*, (vii) *Sekhiyā*; (viii) *Adhikaraṇasamatha*. The *Bhikkhunī-Pātimokkha* has only seven sections, the same as above, except the *Aniyatā*.

Pātimokkha-Uddesa

'Recitation' of the *Pātimokkha* text. There are two kinds of *Pātimokkha-uddesas*, *viz*., (i) *Ovādapātimokkha-uddesa*, (ii) *Āṇāpātimokkha-uddesa*. The 'admonition' by the Buddha to the Saṅgha in Gāthās beginning with '*Khanti paraṃ tapo, titikkhā*...', or '*Sabba pāpassa akaraṇaṃ*...' or '*Anupavādo anupaghāto*...' etc. is described as the *Ovādapātimokkha*. As the *Vinaya* text of the *Pātimokkha* is a sort of 'command' for the monks and nuns, it is also called *Āṇāpātimokkha*. (*Kv*. (M), p. 93-94; *SP*. Vol. I, pp. 176-177).

The recitation of the text of the *Pātimokkha* must be made in full; otherwise the offence of *Dukkaṭa* is committed. Should there be any 'danger' (*Antarāya*), the *Pātimokkha* text may be partially recited. The 'dangers' are: *Rājanatarāya* (danger from a king or state), *Corantarāya* (from a thief), *Agyantarāya* (from fire), *Udakantarāya* (from water, flood etc.), *Manussantarāya* (from human being), *Amanussantarāya* (from non-human being), *Vāḷantarāya* (from wild animals), *Sarīsapantarāya* (from reptiles), *Jīvitanatarāya* (from death), *Brahmacariyantarāya* (danger on mendicant's life). Under such circumstances the recitation of the *Pātimokkha* text may be in five ways, *viz.*, (i) the *Nidāna* portion of the text is recited in full but the rest four *Uddesas* in brief; (ii) the *Nidāna* and four *Pārājikās* could be recited in full but the remaining three in brief; (iii) the *Nidāna*, four *Pārājikās* and seventeen *Saṅghādisesās* could be recited in full but the remaining two *Aniyatās* and *Vitthāruddesas* in brief; (iv) the whole text could be recited except the last one, the *Vitthāruddesa*; (v) the full text of the *Pātimokkha* is recited. (*Ibid.* Cf. *Mv.* p. 114).

Usually the recital of the *Pātimokkha* should be made by the eldest *Thera* provided he can. (*Therāhikaṃ Pātimokkhaṃ*). In case he cannot do so, a 'competent' and 'able' monk may recite. (*Mv.* p. 117).

The *Pātimokkha* must be recited by the full Saṅgha on every fortnight. (*Ibid.* p. 108).

Before the recitation of the *Pātimokkha* necessary 'arrangments' (*Pubbakaraṇāni*) have to be done. Its necessary 'arrangements' are: sweeping of the *Vihāra*; keeping the light ready; keeping the water there; and keeping the seats ready. (*Sammajjanī padīpo ca udakaṃ āsanena ca. Uposathassa etāni pubbakaraṇaṃ ti vuccati.*— Cf. *Ibid.* p. 119; *Pm.* (B), p. 1). Similarly before the actual recitation of the *Pātimokkha* begins, the following 'preliminaries' (*Pubbakiccāni*) are to be fulfilled. These are: (i) *Chanda-akkhāna* (declaration of the 'consent' of an absentee by a messenger); (ii) *Pārisuddhi-akkhāna* (declaration of the 'purity' of an absentee by a messenger); (iii) *Utu-akkhāna* (declaration of the month, day, date, etc.); (iv) *Bhikkhugaṇanā-akkhāna* (declaration of the number of the monks present); (v) *Ovāda-akkhāna* (declaration of the wishes of the nuns for their 'exhortation'). (*Mv.* p. 117-121; *Pm.* (B), p. 1).

The recitation of the *Pātimokkha* should be made only in the assembly of 'pure' monks No 'objectionable' person should be present in the assembly when the recitation is made. If the recitation is made in the presence of any 'objectionable' person the offence of *Dukkaṭa* is committed. (*Mv.* pp. 117, 141-142).

Pātimokkha—Ṭhapana

'Postponement' of the recitation of the *Pātimokkha* on account of the presence of an 'undesirable person', as the assembly has been defiled by his presence. It has been laid down by the Buddha that the *Pātimokkha* should be recited in the presence of only 'pure monks'. The 'postponement' of the recitation of the *Pātimokkha* may be made if any Bhikkhu in the assembly is found having committed an offence of the *Pātimokkha* (*Sīlavipatti*); or any offence other than the *Pātimokkha* (*Ācāravipatti*); or holding wrong views (*Diṭṭhivipatti*); or earning wrong livelihood (*Ājīvavipatti*); or having committed any offence like *Pārājika*, *Saṅghādisesa*, *Pācittiya*, *Pāṭisāraṇīya*, *Dukkaṭa*; or whose offence has not yet been 'sumed up' (*akatāya*) or still under consideration (*vippakatāya*); or having committed *Thullaccaya*, *Dubbhāsita* offences; or whose case of *Pārājika* is still under consideration (*Pārājikakathā vippakatā hoti*); or one who has declared himself to disrobe (*Sikkhaṃ pacckkhātako*); or whose declaration of disrobing is still under consideration (*Sikkhaṃ paccakkhātakathā vippakatā hoti*). The recitation of the *Pātimokkha* may also be postponed if the assembly of the monks is not found legally complete (*Dhammikaṃ sāmaggiṃ na upeti*); or if a monk withdraws his acceptance from the legally complete assembly of monks (*Dhammikaṃ sāmaggiṃ paccādiyati*); or the matter of the withdrawl is still under consideration (*Dhammikāya sāmaggiyā paccādānakathā vippakatā*). The recitation of the *Pātimokkha* should be postponed if a monk is present in the assembly whose offence in respect of *Sīlavipatti* or *Ācāravipatti* or *Diṭṭhivipatti* is seen or heard or suspected. (*Cv.* pp. 359-364).

It has been laid down by the Buddha that the recitation of the *Pātimokkha* should not be heard by the monk who has committed any 'offence.' If the monk with some 'offence' listens to the *Pātimokkha*, he commits the offence of *Dukkaṭa*. And if the monks find such a monk listening to the *Pātimokkha*, the recitation of it should be postponed till he leaves the assembly. (*Ibid.* p. 358),

If the monks find these 'undesirable monks' (mentioned above) present in the assembly, a *Ñattikamma* (notification) should be held to announce this situation and then the recitation should be 'postponed.' (*Ibid.* p. 362 ff.).

But the recitation of the *Pātimokkha* should never be postponed on account of some faulty or fake reasons. (*Ibid. p.* 359).

Pātheyya

Provision for the journey. It is allowed by the Buddha for the monks when going on a long journey where the road is deserted (*kāntāra*) and the food is scarce to find. The provisions may be rice, *Mugga*, *Māsa* (phaelus Indica), salt, molasses, oil, Ghee and even some money (*Hirañña*). The money may be carried only if a *Kappiyakāraka* (a lay-disciple) is there to carry the money. (*Mv.* pp. 258-259).

Pādakathalikā or **Pādakaṭhalikā**

A basin made of wood to wash the feet. (*Adhotapādaṭhapanakaṃ*—*SP.* Vol. II. p. 950, III, pp. 1236). Buddhaghosa describes it as a pot for rubbing the feet also. (*Pādaghaṃsanaṃ vā*—*Ibid.* Vol. III 1236).

A *Pādakathalikā* was usually kept in each *Vihāra*; and it was customary to offer it to a guest or to the teacher when they arrive at the *Vihāra*. If a guest is not offered the *Pādakathalikā* by the resident monks, the offence of *Dukkaṭa* is committed. (See *Āvāsikavattakathā* in the *Cv.* p. 314; Cf. also pp. 52, 71, 75, 77, etc.). Any person entering into the *Vihāra* should wash his feet in the *Pādakathalikā*.

When the Buddha, for the first time visited Isipatana Migadāya after his Enlightenment, his five disciples offered him the *Pādakathalikā* as a mark of respect. (*Mv.* p. 12).

Pādakhīlābādho

A kind of disease caused by a corn in the feet. (*Pādato khīlasadisaṃ maṃsaṃ nikkhantaṃ hoti.—SP.* Vol. III, p. 1148). If a monk suffered from it, the Buddha allowed him to use a sandal (*Upāhanā*). (*Mv.* p. 207).

Pādaghaṃsanī

A feet scrubber. For this purpose a stone-chip (*Sakkhara*), or a potsherd (*Kathala*) or the sea-foam (*Samuddapheṇakaṃ*) may be used by the monks. (*Cv.* p. 219).

Pādacchinna

A person whose foot or feet or a part of it are mutilated. (*Yassa aggapade vā gopphakesu vā jaṅghāya vā yattha kattha ci eko vā pādā chinnā honti.—SP.* Vol. III, p. 1080). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* p. 94). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and others who took part in his ordination are not free from the offence of *Dukkaṭa*. (*SP.* Vol. III, p. 1086).

Pādapīṭha

A foot-stool. It was used to put the foot on after washing (probably from the *Pādakathalikā*). (*Dhotapādaṭhapanakaṃ.—SP.* Vol. II, p. 950).

A *Pādapīṭha* was usually kept in each *Vihāra*; and it was customary to offer it to a guest, or teacher, or preceptor along with the *Pādakathalikā* (water basin) when they arrived at a *Vihāra*. It was one of the duties of the monks to offer it to a guest; otherwise the offence of *Dukkaṭa* was committed. (See *Āvāsikavattakathā* in the *Cv.* p. 314; also Cf. pp. 71, 74, 77, etc.).

When the Buddha, for the first time after his Enlightenment visited Isipatana Migadāya (Mod. Sarnath, Varanasi), his five disciples offered him the *Pādapīṭha* along with the *Pādakathalikā* as a mark of respect. (*Mv.* p. 12).

It is interesting to observe that on the Gupta gold coins the king is seen sitting on a throne with his foot on a foot-stool. (For instance see: *The Catalogue of Gupta Gold Coins in the Bayana Hoard* by A. S. Altekar, p. 57; Plate VI—3, 4).

Pādapuñchanī

A door-mat to wipe out dust from the feet. The Buddha allowed the bear's skin, or a coir made of rotten rug, wool etc., or any other cloth to use as *Pādapuñ-*

chanī. (*Cv*. pp. 271; 413; Cf. *SP*. Vol. III, p. 1334; *Vimativinodanī Ṭīkā* (M), Vol. II, p. 248).

Pādabhañjana

An ointment for chilblain. The Buddha allowed its use for the monks. (*Mv*. p. 224).

Pādukā

A sandal (made of any material other than leather). It may be made of wood, palm leaves, bamboo leaves (*Tālapatta-pādukā*), grass (*Tiṇa-pādukā*), *Muñja* grass, marshy date-palm (*Hintālapādukā*), wool, or may be decorated with gold, silver, gem, lapis lauzuli (*Veluriyamayapādukā*), quartz (*Phalikamayapādukā*), bronze (*Kaṃsamayapādukā*), siliceous clay (*Kācamayapādukā*), tin (*Tipumayapādukā*), lead (*Sīsamayapādukā*), copper (*Tambamayapādukā*). (*Mv*. pp. 207-210).

The *Pādukā* was not allowed by the Buddha for the use of the monks. If one used it, he committed the offence of *Dukkaṭa*. (*Na, bhikkhave, kāci saṅkamaniyā pādukā dhāretabbā. Yo dhāreyya āpatti dukkaṭassa.—Ibid*. p. 210).

The term *Pādukā* is also used for the foot-stand fixed in the privy, in the urinal for rinsing purposes. This was allowed by the Buddha for the monks. (*Anujānāmi bhikkhave, tisso pādukā dhuvaṭṭhāniyā asaṅkamānīyo vaccapādukam, passāvapādukaṃ, ācamanapādukaṃ.—Ibid*. p. 210; Cf. *Cv*. pp. 231-232).

Pāna

Sweet-drinks. There are eight kinds of sweet-drinks allowed by the Buddha for the monks. These are: Mango juice, *Jambu*-juice (rose-apple juice), *Coca*-juice (wild banana juice), *Moca*-juice (banana-juice), *Madhu*-juice (Honey-tree, bassia latifola juice), grape-juice (*Muddikāpāna*), sweet-drink of water-lily root (*Sālūkapāna*) and the sweet drink of the juice of *Phārusaka* (*Phālasā* in Hindi). (*Mv*. p. 260). According to the *SP*. [Vol. III, pp. 1166-1167], these sweet drinks are regarded as *Yāmakālika* and hence, may be taken at any time even in the afternoon or in the evening. But these drinks should be taken only cold but never hot. If necessary, it may be warmed in the sun. (*Ibid*.; also Cf. *Kv*. (M), p. 231). These drinks should be taken only when one feels its necessity (*satipaccaye*); but never as food; otherwise the offence of *Dukkaṭa* is committed. (*Pāc*. p. 121).

Pānīyamaṇḍapa

Same as PĀNĪYASĀLĀ. (*Cv*. p. 247). It was probably a hut to keep the water in the *Vihāra*.

Pānīyasaṅkha

A cup or glass (of conch) for drinking the water, kept in the *Pānīyasālā* (water-place). Its use was allowed by the Buddha for the monks. (*Cv*. p. 247; Cf. *SP*. Vol. III, p. 1303).

Pānīyasarāvaka

A small water-cup for drinking the water, usually kept in the *Pānīyasālā* (water-place) in a *Vihāra*. Its use was allowed by the Buddha for the monks. (*Cv.* p. 247; Cf. *SP.* Vol. III, p. 1303).

Pānīya sālā

A small room or hut for keeping the drinking water in a *Vihāra*; a drinking waterplace. It was usually constructed near the *Upaṭṭhānasālā* where the monks used to take their meals. The provision of such a room was allowed by the Buddha in a *Vihāra*. (*Cv.* p. 247). It is also mentioned that if the floor of this room is low, it may be raised by bricks, stone or even by wood. The stairs also may be constructed if necessary. Bamboo or string may be provided for hanging the robes. (*Ibid.*).

Pāparogī

A person who is suffering from an incurable or filthy disease. (*Arisabhagandarapittasemhakāsasosādīsu yena kenaci rogena niccāturo atekicchārogo jeguccho amanāpo.*— *SP.* Vol. III, p. 1082). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa* (*Mv.* p. 95). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination are not free from the offence of *Dukkaṭa*. (*SP.* Vol. III, p. 1086).

Pāpasamācāra

Improper act of a monk or nun; for instance, planting of flower plants, etc. (in order to attract many lay-devotees). Such a person is liable to commit an offence of *Saṅghādisesa*. (Bhikkhu Rule No. 13; Bhikkhunī Rule No. 17; *Pārā.* p. 275; *Pm.* (B), pp. 4 & 33. Also see KULADŪSANĀ. Cf. *Kv.* (M), p. 143; *SP.* Vol. II, p. 632).

Pāmaṅga

A kind of thread, put on the body for decoration or such other purposes. (*Yaṃ kiñci palambakasuttaṃ.*—*SP.* Vol. III, p. 1282; Cf. *Brāhmaṇaṃ yaññopacitasuttādi ākāraṃ vuccati.*—*Vimativinodanīṭīkā* (M), Vol. II, p. 228). Its use was prohibited by the Buddha for the monks. If one used it, he was liable to commit the offence of *Dukkaṭa*. (*Cv.* p. 195).

Pārājika

The most grievous type of offence which if committed entails the removal of a Bhikkhu or Bhikkhunī and other members from the Saṅgha for ever. He or she is then never readmitted to the Saṅgha. In fact, it relates to those immoral acts which make a monk instantly lose his monkhook and make him utterly unfit for the whole life to live as a monk. Literally, he is 'defeated' to remain as a monk. (*Pārājiko hotīti parājito hoti. Parājayaṃ āpanno.—Kv.* (M), p. 109).

Four *Pārājikās* are mentioned in the *Bhikkhu Pātimokkha* (and also in the *Pārājikapāli* of the *Vinaya Piṭaka*), while eight in the *Bhikkhunī Pātimokkha*. These are the following *Pārājikās*: (1) Sexual intercourse (*methunadhamma*); (2) Theft (*adinnaṃ theyyasaṅkhātaṃ*); (3) Murder of a human being or abetment of murder (*manussaviggahaṃ jīvitā voropanaṃ*); (4) Exaggeration of one's supernatural power of performing miracles, etc. (*uttarimanussadhammaṃ*). In the *Bhikkhunī Pātimokkha* additional four *Pārājikas* are mentioned besides the above four *Pārājikās*. The additional four are: (5) Enjoying the contact of a male person between the collar-bone and knee (*Ubbhajānumaṇḍalikā*); (6) Concealing the *Pārājika* offence of another *Bhikkhunī* (*Vajjapaṭicchādikā*); (7) Becoming the follower of a monk who has been 'suspended' (*Ukkhittaka bhikkhu*) (*Ukkhitānuvattikā*); (8) Possessing such eight dispositions which are tinged with sexuality (*Aṭṭhavatthukā*).

In the *Kv.* [(M), p. 126; Cf. *SP.* Vol, II, pp. 510-511] all those persons who are not eligible for ordination are also included in the list of the *Pārājika* persons. These are 24 in number; *viz.*, (a) *Bhikkhu Pārājika*—4, (b) *Bhikkhunī Pārājika* or *Asādharaṇa* (additional)—4; (c) *Abhabba puggala*, i. e. unsuitable persons for ordination—11 (These are: *Paṇḍaka* (eunuch), *Theyyasaṃvāsaka* (imposter monk), *Titthiyapakkhantaka* (a monk gone over to other sect), *Tiracchāna* (non-human being), *Mātughātaka* (matricide), *Pitughātaka* (patricide), *Arahantaghātaka* (murderer of an Arahanta), *Lohituppādaka* (a shedder of the blood of the Buddha), *Saṅghabhedaka* (a schism-maker in the Saṅgha), *Bhikkhunīdūsaka* (a seducer of the nun) and *Ubhatovyañjanaka* (a hermaphrodite); (d) *Vibbhanta Bhikkhunī*—1; (e) *Lambī puggala* (one having unusual long sex-organ)—1; (f) *Mudupiṭṭhika* (a person having a soft back)—1; (g) A women who takes the organ of another person in the mouth—1; (h) who sits on the organ of another person—1. Thus total=24. All these persons are unfit for ordination and hence, their admission into the Saṅgha is impossible; and even if they somehow or other happen to get their admission into the Saṅgha, this should be cancelled and they should never be readmitted.

If a monk or nun commits an offence of *Pārājika*, he or she is compared with 'a person whose head is cut off, or a withered leaf dropped from the tree, or a stone slab split into two, or a palm tree cut from the top'. As they can never be brought to their original state, so also a monk or nun who commits the *Pārājika* cannot be reinstated to the position of monkhood. (*Mv.* pp. 100-101; Cf. *Pāc.* pp. 287, 294, 297; *Pārā.* pp. 35, 58, 91, 115).

Pārivāsika (I)

A Bhikkhu condemned for the punishment of *Parivāsa* on account of concealing the *Saṅghādisesa* offence. There are many restrictions imposed upon a monk who is undergoing the punishment of *Parivāsa.* These restrictions are given in detail in the *Pārivāsika-khandhaka* of the *Cullavagga.* (*Cv.* pp. 67-71). It is laid down that a *Pārivāsika* monk should not accept due honour or respect from any other 'pure' monk; otherwise the offence of *Dukkaṭa* is committed. (*Ibid.* p. 67). The *Pārivāsika* monks may, of course, behave amongst themselves respectfully. He cannot confer *Upasampadā*; cannot become *ācariya*; cannot take the service of a Sāmaṇera; cannot accept the appointment to give 'admonitions' to the nuns (*Bhikkhunovāda sammuti*); cannot 'admonish' even if appointed by the Saṅgha for the purpose; he should not commit the same offence for which he has been punished or any other similar offence; he should not deprecate the punishment nor should he criticise those who took part in the ecclesiastical action conducted by the Saṅgha against him. He should not suggest for holding the *Uposatha* or *Pavāraṇā* ceremony. He should not accuse the other monks of their offences; should not be a preacher; should not seek permission to accuse other alleged monks; should not 'rebuke' other monks. He should not create any disturbance amongst the monks. He should not go or sit in front of a monk, rather he should take the last seat or bed and should occupy the worst place in the *Vihāra* for himself. He should not 'go behind' any 'pure' monk nor should he allow any other monk 'to go behind' him. He should not take up the vow of dwelling in the forest or living only on alms. He must apprise of his offence to the monks if visiting to another *Vihāra* or to the monks who are visiting his own *Vihāra.* He must announce to the Saṅgha that he is a *Pārivāsika* on every *Uposatha* and *Pavāraṇā* day. If he is sick, this should be communicated through a messenger. He is not allowed to live in a *Vihāra* or elsewhere if there lives no monk, unless he is accompanied with a 'pure' monk or there arises some emergency. He is however allowed to visit a *Vihāra* all alone where friend monks live and that also if he can reach there within one day. He is not allowed to reside under the same roof with any 'pure' monk. If a 'pure' monk happens to come to him, he has to get up and vacate his seat for him. He is not allowed to keep a higher seat or higher place while sitting or strolling with other monks. There are such other restrictions numbering 49 mentioned in the text. (*Ibid.* pp. 67-71; Cf. *SP.* Vol. III, pp. 1236-1247).

A *Pārivāsika* is however permitted to enjoy some previleges (as according to his age from *Upasampadā*) on the following occasions only : *Uposatha, Pavāraṇā, Vassikasāṭika* (rainy season robe), *Oṇojana* (food given by an other 'pure' monk)and *Bhatta* (feast). (*Cv.* p. 68).

In case a *Pārivāsika* happens to live under the same roof with another 'pure' monk or lives at a place where there is no monk or does not inform of his state of being a *Pārivāsika* to the incoming monks to his *Vihāra,* then his *Parivāsa* for that night is regarded as cancelled. (*Tayo kho pārivāsikassa bhikkhuno ratticchedā—Sahavāso vippavāso anārocanā.—Ibid.* p. 71).

A *Pārivāsika* monk may drop his *Parivāsa* temporarily by informing the Saṅgha or a monk (if the Saṅgha is too large and it is not physically possible to inform each and every monk). But as soon as he is in a position to take up the *Parivāsa,* he should take it up again. (*Ibid.* p. 71). After the *Parivāsa* period is over, the *Pārivāsika* undergoes a period of six nights as his *Mānatta.* After this period, he is 'called back' (*abbhāna*) and accepted as a 'pure monk' by the Saṅgha. (*Ibid.* pp. 81-92).

Pārivāsika (II)

A mendicant of another sect who is granted a 'probationary period' of four months in order to test his personality, is known as *Pārivāsika.* (*Mv.* pp. 73-75). See PARIVĀSA (II).

Pārivāsikachanda

An occasion may arise when a *Chanda* ('consent' of an absentee monk) is brought to the Saṅgha by a monk. But as soon as this *Chanda* is intimated to the Saṅgha, the assembly is dismissed on account of some distrubance. The Saṅgha sometime later meets again and the same *Chanda* is placed before the assembly. This *Chanda* is called *Pārivāsikachanda.* But this *Chanda* is not considered as legitimate one because it was valid only on the previous occasion (not on this occasion). The Saṅgha, therefore, cannot perform the *Saṅgha-kamma* with this *Pārivāsikachanda.* A fresh *Chanda* should again be brought. (*Pāc.* p. 466; Cf. *SP.* Vol. II, p.987 *Kv.* (M), p. 348-349).

Pārivāsikapārisuddhi

An occasion may arise when a *Pārisuddhi* (the 'purity' of an absentee monk) is brought to the Saṅgha by another monk on the *Uposatha* day. But as soon as the *Pārisuddhi* is intimated to the Saṅgha, the assembly is dissmissed on account of some disturbance. Sometime later the Saṅgha meets again to perform the *Uposatha* and then the same *Pārisuddhi* is placed before the Saṅgha. This *Pārisuddhi* is known as *Pārivāsikapārisuddhi.* But this *Pārisuddhi* is not considered as legitimate one because it was valid only on the previous occasion (not on this accasion). The Saṅgha, therefore, cannot perform the *Uposatha* ceremony with this old *Pārisuddhi.* A fresh *Pārisuddhi* should be brought from the absentee monk on this occasion. (*Mv.* pp. 348-349).

Pārisuddhi

Literally it means 'purity' (on the basis of the rules laid down in the *Pātimokkha*). It is compulsory that all the monks of one *Sīmā* (area) should attend the *Uposatha* ceremony together. An occasion may arise when a monk is sick and he cannot be present by himself. Under such circumstance it is desirable that the sick monk should 'despatch' his 'purity' through a competent monk so that the Saṅgha may know that he is 'pure' in respect of *Vinaya* rules. By despatching the 'purity' the absentee monk is supposed to have performed the *Uposatha* formally. If an absentee monk fails to despatch his 'purity' through a 'competent' and 'able' monk, he commits the offence of *Dukkaṭa*. (*Mv.* pp. 121-122; *Pm.* (B) p. 1; Cf. *SP.* Vol. III, p. 1120; *Kv.* (M), p. 96).

The despatch of 'purity is called *Pārisuddhidāna*; and the monk who carries the 'purity' is known as *Pārisuddhihāraka*. It is the duty of the *Pārisuddhihāraka* monk to inform the 'purity' to the Saṅgha without fail. If the *Pārisuddhihāraka* hands over the 'purity' to another monk who also in turn to another and he also to another and so on, then the *Pārisuddhi* is not considered as carried. This is known as *Bilālasaṅkhalikā Pārisuddhi*, i. e. 'a Pārisuddhi in chain.' (*SP.* Vol. III, p. 1120; *Kv.* (M), p. 96).

Pārisuddhi-Uposatha

Same as *Gaṇa-Uposatha*. (*Mv.* pp. 125-126; *Kv.* (M), p. 93). When there are only two or three monks (not four, the minimum number to constitute the Saṅgha) and they hold the *Uposatha*, then they announce only their *Pārisuddhi* ('purity') among themselves, because they cannot recite the *Pātimokkha* as this is possible only before a Saṅgha. As in this *Uposatha* only the *Pārisuddhi* is announced, it is known as *Pārisuddhi-uposathaa* (Cf. *SP.* Vol. III, pp. 1114 1237). See also UPOSATHA.

Pārisuddhihāraka

An 'able' and 'competent' monk who carries the *Pārisuddhi* ('purity') of a sick monk or of one who being too busy is unable to attend the *Uposatha* ceremony personally, is known as *Pārisuddhihāraka*. It is the duty of the *Pārisuddhihāraka* to convey the *Pārisuddhi* to the Saṅgha without fail. (*Mv.* p. 122; Cf. *SP.* Vol. III, pp. 1114 & 1237).

Pāvāra

A shawl. It was allowed by the Buddha for the use of the monks. (*Mv.* p. 298). It may be made of cotton or wool or silk. (*Ibid.* p. 298; Cf. *SP.* Vol. III, p. 1187).

Pāvuraṇa

A mantle or convering of the Bhikkhunīs. It was of two kinds, (i) for the winter season, the heavy one, the *Garupāvuraṇa* and (ii) the lighter one, for the summer season, *Lahupāvuraṇa*. The Bhikkhunī might beg for it but never for costly one. The maximum price of a *Lahupāvuraṇa* should not be more than 21½ *Kaṃsas* or 10 *Kahāpaṇas* and that of *Garupāvuraṇa* not more than 4 *Kaṃsas* or 16 *Kahāpaṇas*. If a Bhikkhunī begged for a costlier *Pāvuraṇa*, she committed the offences of *Nissaggiya Pācittiya*. (Rule Nos. 11 & 12, *Pāc.* pp. 348 & 350). The *Gurupāvuraṇa* was usually made of wool while the *Lahupāvuraṇa* was made cotton or silk.

Pāsaka

The button-festener. It is essential that a *Pāsaka* should be affixed at the end of the *Uttarāsaṅga* and *Saṅghāṭī* in order to fasten the *Gaṇṭhika* (button). (*Anujānāmi bhikkhave, gaṇṭhikaṃ pāsakaṃ ti.—Cv.* p. 226). It should be stitched at one end by attaching a lining at about four to eight *aṅgulas* away from the edge. (*Ibid.* pp. 226-227).

Pāsakaphalaka

A lining of the cloth to be stitched at one end of the *Uttarāsaṅga* or *Saṅghāṭī* in order to stiffen the corner for stitching the *Pāsaka* (button-fastener). This should be stitched at about seven to eight *aṅgulas* away from the fringe. (*Cv.* p. 227).

Pāsāda

A large building with high plinth, terraces and domes is called *Pāsāda.* (*Dīghapāsādo.—SP.* Vol. III, p. 1298, Vol. II, p. 798). It is one of the five 'lodgings' allowed by the Buddha for the monks; the others are *Vihāra*, *Aḍḍhayoga*, *Hammiya* and *Guhā*. (*Cv.* p. 239; *Mv.* p. 55, 100).

The period of its construction should not be more than ten to twelve years, if constructed by the monks themselves (*Cv.* p. 269).

Piṭṭhakhādanīya

The sweet-ball or pastry prepared from flour.

The Buddha permitted the monks to take all kinds of *Piṭṭhakhādanīya.* (*Mv.* p. 262).

Piṭṭhamadda

Paste of oil-seed cake. (Cf. *Piṭṭhakhali.—SP.* Vol. III, p. 1302; Hindi *Khali*).

It was used with the white *chunam* (*Setavaṇṇa*) for plastering the *Vihāra.* Its use was allowed by the Buddha. (*Cv.* p. 244).

Piṭṭhasaṅghāṭa

The door-frame or lintel. (Cf. *Dvārabāhā.—Abhidhānappadīpikā*, Verse No. 218). As the doors of the *Vihāra* were found not strong, the Buddha allowed the *Piṭṭhasaṅghāṭa* in the *Vihāra.* (*Cv.* p. 241).

Piṇḍa

A lump of food, especially alms, given as food to the monks. (Cf. *Mv.* p. 39). Also see PIṆḌAPĀTA.

Piṇḍacārikavatta

Duties of a monk when going round for alms. The Buddha has laid down certain rules which a monk should follow during his alms begging. For instance, the monk must dress himself properly before going round for alms. He should be very careful of his movement when entering a house. He must be courteous in accepting the alms in his bowl. He should not look at the face of the person offering the alms. After returning to the *Vihāra* he should arrange his seat, water, chair, etc. and take the foot gracefully. (For details see *Cv.* pp. 319-321).

Piṇḍapāta

The food received in the alms-bowl of a Bhikkhu.

This food must be taken up before noon. It is, therefore, called *Yāvakālika.* The *Piṇḍapāta* may consist of five kinds, *viz*, *Odana* (cooked rice), *Sattu* (baked grain flour), *Kummāsa* (junket, pulse & rice mixed), *Maccha* (fish) and *Maṃsa* (meat). (*Pāc.* p. 98; *Kv.* (M) p. 220, 281; Cf *SP.* Vol. II, p. 861).

It is laid down that a monk should not eat the *piṇḍapāta* if it is arranged by a nun. If one takes it, he commits an offence of *Pācittiya.* (Rule No. 29; *Pāc.* p. 97). Similaly there are other fifteen *Pācittiyā* offences, four *Pāṭidesanīyā* offences and thirty *Sekhiyā* offences mentioned in the *Pātimokkha* which are connected with the *piṇḍapāta* of the monks.

Pitughātaka

A patricide. Such a person should never be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* In case he has already got his ordination, this should be cancelled. (*Mv.* p. 91; Cf. *SP.* Vol. III, p. 1077).

Pīṭha

A chair, stool or bench. It should not be too high, Its recommended height for the monks is 'eight Sugata fingers' (*Sugataṅgula*) from the ground. If a Bhikkhu or Bhikkhunī used a too high *pīṭha*, he committed an offence of *Pācittiya.* (*Bhikkhu Pācittiya* Rule No. 87; *Bhikkhunī Pācittiya* Rule No. 163.—*Pāc.* pp. 19, 52, 223; *Pm.* (B), pp. 19 & 52). If the height of the *pīṭha* is more than the recommended size, it should be cut to the normal height before it is used.

The *pīṭha* should not be stuffed with cotton; otherwise an offence of *Pācittiya* was committed. (Bhikkhu Rule No. 88; Bhikkhunī Rule No. 164.—*Pāc.* p. 225; *Pm.* (B), p. 19 & 25). If it was so, the cotton should be taken out before it was used. A cushioned *pīṭha* belonging to a lay-man might be used only for sitting but never for sleeping. (*Cv.* p. 258).

There were four kinds of *Pīṭhas*, *viz.*, *Masārakapīṭha*, *Bundikābaddha-pīṭha*, *Kulīrapādaka-pīṭha* and *Āhaccapādaka-pīṭha.* (*Pāc.* pp. 62, 223). The *Masāraka-pīṭha* was made by boring a hole into its feet and by putting through a notched end. The *Bundikābaddha-pīṭha* was made by cutting out from one piece of wood, i.e. not by fixing or tying together the feet with the slats. The *Kulīrapādaka-pīṭha* was a decorated chair with its carved or curved legs. Literally it was a 'crab-footer' chair or stool. Its legs were carved like the feet of an animal like horse, ram, etc., or were curved like a crab. (Cf. *Assameṇḍakādīnaṃ pādasadisehi pādehi kato. Yo vā pana koci vaṅkapādako ayaṃ vuccati kulīrapādako.—SP.* Vol. II, p. 790.; *Kaṅkhāyojanāmohaṇīkā* (M), Vol. III, p. 354). The *Āhaccapādakapīṭha* was a chair or bench whose legs were placed in the mortice of the horizontal slat. (*Ibid.*). All these *pīṭhas* were permitted by the Buddha for the use of the monks. (*Cv.* p. 242).

Another kind of *Pīṭha* which was kept in the *Jantāghara* was known as *Jantāgharapīṭha.* This was used in order to protect the robes from being soiled by dirt. (*Cv.* p. 210). The cane chair was called *Bhaddapīṭha.* (Cf. *Bhaddapīṭhaṃ ti vettamayaṃ pīṭhaṃ vuccati.—SP.* Vol. III, p. 1299). This was allowed by the Buddha for the use of the monks. (*Cv.* p. 242). The cloth-seated chair was known as *Pīṭhikā.* (Cf. *Pīṭhikā ti pilotikabaddhā pīṭhameva.—SP.* Vol. III. p. 1299). The Buddha allowed its use for the moks. (*Cv.* p. 242). The *Eḷakapādakapīṭha* was a wooden seated chair. (Cf. *Dārupaṭṭikāya uparipāde ṭhapetvā bhājanaphalakaṃ viya katapīṭhaṃ vuccati.—SP.* Vol. III, p. 1299). This was also allowed by the Buddha for the monks. (*Cv.* p. 242). A multi-legged chair was called *Āmalakavaṭṭikapīṭha.* (*Cf. Āmalakākārena yojitaṃ bahupādapīṭhaṃ.—SP.* Vol. III, p. 1300). Its use was also allowed by the Buddha. (*Cv.* p. 242). A chair whose seat was stuffed with the rice-straw, was called *Palālapīṭha.* The monks were permitted to use it. (*Cv.* p. 242). A chair with fixed-stuffed-seat was also allowed by the Buddha for the use of the monks. This was called *Onandhapīṭha.* (*Ibid.* p. 244).

The chair beloging to the Saṅgha must be properly kept after use; otherwise an offence of *Pācittiya* was committed. (Bhkhhu Rule No. 14; Bhikkhunī Rule 110.—*Pāc* p. 62).

Pīṭhikā

A cloth-seated chair (probably an easy chair with cloth seat). (Cf. *Pīṭhikāti pilotikābaddhā pīṭhameva.—SP.* (M), Vol. III, p. 1299). The Buddha allowed this type of chair for the use of the monks. (*Cv.* p. 242).

Puggala-Uposatha

Since one Bhikkhu alone cannot perform the *Uposatha* ceremony, he is required to take up the 'resolve' (*Adhiṭṭhāna*) only for holding the *Uposatha.* This is known as *Puggala-uposatha.* It is also called *Adhiṭṭhāna-uposatha.* (*Mv.* p. 126; Cf. *Kv.* (M), pp. 93, 95). See UPOSATHA.

Pupphadasā-Cīvara

A robe with floral printed fringe. The Buddha prohibited the use of such a robe. If any monk used it, he committed the offence of *Dukkaṭa.* (*Mv.* p. 321).

Puppharajana

Dye made out of flower. It was one of the six dyes allowed for the robes of the monks. The other dyes were made out of root, trunk, bark, leaves or fruits of a tree. (*Mv.* p. 302). According to the *SP.* [Vol. III, pp. 1194-1195] the flower of *Kusumbha* or *Kiṃsuka* should not be used as the dye.

Puppharasa

Flower-juice. All kinds of flower-juices, except *Madhūka* (*bassia latifola*) flower-juice, were allowed by the Buddha for the monks. (*Mv.* p. 260). The flower juice was regarded as *Yāmakālika* and so, may be taken even in the afternoon or in the night. (*SP.* Vol. II, 861; Vol. III, p. 1167).

Pubbakaraṇa

'Arrangements' to be kept ready before holding the *Uposatha* ceremony. These are the following : (i) Sweeping of the Uposathāgāra (*Sammajjanī*); (ii) Light arrangement (*Padīpo*); (iii) Keeping the water ready for drinking and washing purposes (*Udakaṃ*); (iv) Sitting arrangement (*Āsanaṃ*). (*Sammajjanī padīpo ca, udakaṃ āsanena ca. Uposathassa etāni pubbakaraṇaṃ ti vuccati.—Kv.* (M), p. 95; *SP.* Vol. III, pp. 1121, 1435: Cf. *Pm.* (B), pp. 1; *Mv.* pp. 119-120).

Arrangements on other occasions are also known as *Pubbakaraṇa*; e.g. *Pubbakaraṇa* of *Kaṭhina*. (*Pari.* p. 310).

Pubbakicca

'Preliminaries' to be observed prior to the 'recitation' of the *Pātimokkha* in the *Uposatha* ceremony. These are the following five : (i) *Chanda-akkhāna*, i. e. proclamation of the 'consent' (*chanda*) of the absentee monks; (ii) *Pārisuddhi-akkhāna*, i. e. proclamation of 'purity' (*pārisuddhi*) of the absentee monks; (iii) *Utu-akkhāna*, i. e. proclamation of the date and season of the *Uposatha* day; (iv) *Bhikkhugaṇanā-akkhāna* i. e. proclamation of the number of the monks in the assembly; (v) *Ovāda-akkhāna* i. e. announcement of the desire of the Bhikkhunīs for 'exhortation' (*ovāda*). (*Chandapārisuddhiutukkhānaṃ bhikkhugaṇanā ca ovādo. Uposathassa etāni pubbakiccaṃ ti vuccati.—Kv.* (M), p. 95; *SP.* Vol. III. pp. 1122, 1435; Cf. *Mv.* pp. 118-123; *Pm.* (B), p. 1).

Purimikā-Vassūpanāyikā

The first *Vassāvāsa* (rainy-season-resort) which commences from the first day after the full-moon day of Āsāḷha month. The second one (*Pacchimikā*) starts one month after this, i. e. from the first day after the full-moon day of Sāvaṇa month. A Bhikkhu may take up any of the two *Vassūpanāyikās*, preferably the first one. (*Aparajjugatāyaāsāḷhiyā purimikā upagantabbā; māsagatāya āsāḷhiyā pacchimikā upagantabbā.—Mv.* p. 144; Cf. *SP.* Vol. III, p. 1126). See VASSĀVĀSA.

Purebhatta

Before the meal-time; i. e. from dawn to noon. (Cf. *Aruṇuggamanaṃ upādāya yāva majjhantikā.—Pāc.* pp. 139, 371).

Pūga

A religious corporation or trust or guild. (Cf. *Pūgaṃ ti dhammagaṇaṃ.—SP*. Vol. II, p. 946; *Dhammagaṇoti sāsane loke vā anekappakārapuññakārako gaṇo.—Vimativinodanīṭikā* (M), Vol. II, p. 72). In case a lady comes for ordination from the region administered by a *Pūga* and the nuns find her a thief, then this matter must be reported to the *Pūga*. If the nuns ordained her without informing this fact to the *Pūga*, an offence of *Saṅghādisesa* was committed. (Rule No. 2; *Pāc.* p. 302; *Pm.* (B), p. 29).

Pokkharaṇī

A pond or a tank. The Buddha allowed the monks to accept a pond if donated by a lay-devotee. The pond may have Ghāṭs, railings, sluices, etc. (*Cv.* p. 212).

Potthaka

A kind of heavy cloth made of *Makaci* fibre. (Cf. *SP*. Vol, III p. 1204). The Buddha prohibited its use for the monks; and if anyone used it, he committed the offence of *Dukkaṭa*. (*Mv.* p. 320-321).

Pha

Phaṇaka

A kind of comb. (Cf. *Dantamaādisu yena kena ci.—SP*. Vol. III, p. 1282). Its use was prohibited for the monks by the Buddha. If one used it, he committed the offence of *Dukkaṭa*. (*Cv.* p. 195).

Phaṇadasā-Cīvara

A robe arranged in such a manner so that its fringe looked like the hood of a snake. The Buddha did not allow the monks to form the fringe of the robe like this. If a monk put his robe in this fashion, he committed the offence of *Dukkaṭa*. (*Mv.* p. 321).

Phaṇahatthaka

A person with webbed fingers. (Cf. *Yassa vaggulipakkhaka viya aṅguliyo sambaddhā honti.—SP*. Vol. III, p. 1081). Such a person should not be ordained.

If one ordained him, he committed the offence of *Dukkaṭa*. (*Mv*. p. 95). In case such a person happened to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination were not free from the offence of *Dukkaṭa*. (*SP*. Vol. III, p. 1036).

If a person possessed six fingers, he also should not be ordained unless his extra finger was removed. (*Yassa pi cha aṅguliyo honti na pabbājetabbo, pabbājetukāmena adhikaṅguliṃ chinditvā phāsukaṃ katvā pabbājetabbo.—Ibid*. p. 1081).

Phalakacīra

A slip of wood or bark used as dress by the ascetics. The Buddha prohibited its use for the monks. If any mok used it, he was liable to commit the offence of *Thullaccaya*. (*Mv*. p. 320). Since it was used by the mendicants of other sects, it was also called *Titthiyadhaja*. (*Ibid*.).

Phalakhādanīya

The fruit taken as an eatable, just as food (not as a medicine). The Buddha allowed all kinds of fruits for the monks to use as food. (*Mv*. p. 263). Some such kinds of fruits are mentioned in the *SP*. [Vol. II, p. 857]; e. g. jackfruit (*panasa*), bread-fruit (*labuja*), palmyra fruit (*tāḷa*), coconut (*nālikera*), mango (*amba*), rose-apple (*jambu*), *ambāṭaka* (*Amaṛā* in Hindi ?) tamarind (*tintiṇika*), *mātuluṅga* (a kind of citrus fruit, brobably *matābī* in Hindi ?), wood-apple (*kapittha*. *Kaitha* in Hindi), gourd (*alābu* *Laukī* in Hindi), *Kumbhaṇḍa* (*Kumhaṛā* in Hindi), *timbarūsaka* (?), *tipusa* (a kind of cucumber), *vātiṅgaṇa* (egg plant. Probably *Baigana* in Hindi), *coca* (a kind of wild banana with seeds), honey-tree fruit (*madhūka*), etc.

Phalabhājaka (—Bhikkhu)

A monk selected for the distribution of fruits belonging to the Saṅgha. An 'able' monk is selected for this purpose by the Saṅgha by holding a *Ñattidutiyakamma* (*Cv*. p. 273).

Phala-Bhesajja

The medicinal fruit, not used as food by the people, such as *Vilaṅga*, *Pippali*, *Marica* (pepper), *Harītikā*, *Vibhītaka* (*Baheṛā* in Hindi), *Āmalaka*, *Goṭṭhaphala*, etc. Such fruits were allowed by the Buddha for the use of the monks. The monks might keep these fruits for any number of days, even for the whole life; but could use it only when necessary, otherwise the offence of *Dukkaṭa* was committed. (*Mv*. p. 220).

Phalarajana

The dye made out of a fruit. It is one of the six dyes allowed for the robes of the monks. The other dyes were prepared out of the root, trunk, bark, leaves or flowers. (*Mv*. p. 302).

Phalarasa

The fruit-juice. All kinds of fruit-juices were allowed by the Buddha for the use of the monks, except the fruit-juice of grains (*dhaññarasa*). (*Mv.* p. 260). It was regarded as *Yāmakālika,* and so may be taken even in the afternoon or in the night. (*SP.* Vol. III, p. 1167 Cf. Vol. II, p. 861; Cf. *Kv.* (M), p. 231).

Phāṇita

Mollasses or other produce of sugar-cane juice. (Cf. *Ucchurasaṃ upādāya apakkā vā avatthukapakkā vā sabbā pi avatthukā ucchuvikati phāṇitaṃ ti vuccati.*—*SP.* Vol. II, p. 726). It is regarded as a medicine, and so it may be stored for seven days after it's acceptance. But if it is kept for more than seven days, an offence of *Nissaggiya Pācittiya* is committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25; *Pārā.* pp. 356-357, *Pm.* (B), pp. 9 & 37; *Mv.* p. 218).

Phāṇita was also used for preparing the delicious food (*paṇīta bhojana*). If a monk took such a food by asking himself, he committed an offence of *Pācittiya.* (Rule No. 39; *Pāc.* pp. 123-125). If a Bhikkhunī used it by asking (not being sick), she committed an offence of *Pāṭidesanīya.* (Rule No. 3; *Pāc.* p. 485; *Pm.* (B). 52).

Phātikamma

In case a monk receives an expensive blanket or rug from another monk, it may be accepted by giving any furniture of higher value or at least of equal value; but never of less value. This is called *Phātikamma.* (*Cv.* p. 271; Cf. *SP.* Vol. III, p. 1333; *Vimativinodanīṭīkā,* (M), Vol. II, p. 248).

Phārusapāna

Sweet-drink of *Phārusa*-juice. (*Phālasā* in Hindi). It was one of the eight sweet drinks allowed by the Buddha for the monks. (*Mv.* p. 260). It is regarded as *Yāmakālika,* and so it may be taken even in the afternoon or even in the night. (*SP.* Vol. II, p. 861; Vol. III, pp. 1167; Cf. *Pāc.* pp. 117, 119, 122, 240, 243, 425, *Kv.* (M), p. 231).

Ba

Baddhasīmā

A 'boundary' or 'limit' of the 'residence' (*āvāsa*) of the monks to be determined by the Saṅgha for purpose of their *Uposatha* or other *Saṅgha-kamma* (ecclesiatical act) by fixing the 'signs' (*nimitta*) for it. A *Ñattidutiya-kamma* is held by the Saṅgha for the purpose. For the 'signs' eight objects may be taken, such as, a mountain (*Pabbata-nimitta*), a block of stone (*Pāsāṇa-nimitta*), a wood (*Vana-nimitta*), a tree (*Rukkha-nimitta*), a highway (*Magga-nimitta*), a water (*Udaka-nimitta*). As this *Sīmā* is demarcated by the 'signs' (for which a *Ñattidutiya-kamma* is held), it is called *Baddha-sīmā*. (*Mv.* p. 109; Cf. *SP.* Vol. III, pp. 1113-1114; *Kv.* (M), pp. 88-90). See also SĪMĀ.

Badhira

A deaf person. Such a person should not be ordained. If one ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* p. 94). If he has already got the ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination ceremony are not free from the offence of *Dukkaṭa*. (*SP.* Vol. III, p. 1086).

Should a person be able to hear a loud voice, he may be ordained. (*Yo sabbena sabbaṃ na suṇāti. Yo pana mahāsaddaṃ suṇāti taṃ pabbājetuṃ vaṭṭati.—Ibid.*).

Bāhanta

The two extreme pieces on the either sides of the *anuvivaṭṭa* of the monk's robe, are known as *Bāhanta*. (*Mv.* p. 304; Cf. *SP.* Vol. III, p. 1196—*Anuvivaṭṭānaṃ bahi ekekaṃ khaṇḍaṃ*). See CĪVARA.

Bāhiralomī-Uṇṇī

A kind of rug outside with hairs and plain inside. Its use was not allowed by the Buddha for the monks. If one used it, he committed the offence of *Dukkaṭa*. (*Cv.* p. 197). It may however be used by reversing the hair-side to inside. (*Lomāni anto katvā pārupituṃ vaṭṭati.—SP.* Vol. III, p. 1284).

Bidalakaṃ

A split-bamboo or skewer used for folding the mat fixed underneath the *Kaṭhina* (wooden frame), if the mat is found bigger than the *Daṇḍakaṭhina*, the under-frame. This was sometimes found necessary when stitching the smaller robes. (*Cv.* p. 205; Cf. *Daṇḍakaṭhinapamāṇena kaṭasārakassa pariyante paṭisaṃharitvā duguṇakaraṇaṃ.—SP.* Vol. III, 1288; also Cf. *Vajirabuddhiṭīkā* (M), p. 523; *Vimativinodanīṭīkā* (M), Vol. II, p. 233).

Bidala-Mañca

A bed-stead made of laths of split bamboo or cane. (Cf. *Vettamañcaṃ veluvilivehi vā vītaṃ.—SP.* Vol. III, p. 1299). Its use was allowed by the Buddha for the monks. (*Cv.* p. 241). (Is it *Maciyā* in Hindi ?).

Bimbohana

A pillow. The Buddha allowed the use of the pillow for the monks (of a size suited for the head) (*Sīsappamāṇaṃ*). A pillow of large size (*aḍḍhakāyika*) was not permitted for the use of the monks. If a monk used a large pillow, he committed the offence of *Dukkaṭa*. (*Cv.* p. 243). The usual size prescribed for the monks was one span and four *aṅgulas* from the three corners; and from the middle it should be one close-fisted hand. (Cf. *Sīsappamāṇaṃ nāma yassa vithārato tīsv kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ miniyamānaṃ vidatthi ceva caturaṅgulaṃ ca hoti. Majjhaṭṭhānaṃ muṭṭhiratanaṃ hoti.*—*SP.* Vol. III, p. 1300). The *Bimbohana* was usually stuffed with cotton. The cotton might be taken from a tree or from a creeper or from grass. (*Rukkhatūlaṃ, latātūlaṃ, poṭakilatūlaṃ.*—*Cv.* p. 243).

The *Bimbohana* belonging to the Saṅgha can neither be 'distributed' nor 'divided' (*avissajjiya, avebhaṅgiya*). If it is so done, the offence of *Thullaccaya* is committed. (*Ibid.* pp. 266 & 268).

Biḷālasaṅkhalikā-Chanda

A *Chanda* or 'consent' which is handed over to a Bhikkhu by a sick monk and then that Bhikkhu (*Chandahāraka*) hands over to another and that also to another and so on. It is known as *Biḷālasaṅkhalikā-chanda.* Literally it means 'a *Chanda* in chain'. (*SP.* Vol III, p. 1120; *Kv.* (M), p. 26). This *Chanda* is not regarded as 'carried' to the Saṅgha. (Cf. *Mv.* p. 123).

Biḷālasaṅkhalikā-Pārisuddhi

The 'purity' or *Pārisuddhi* which is handed over to a monk by a sick monk and then that monk (*Pārisuddhi-hāraka*) hands over to another and that also to another and so on. It is known as *Biālasaṅkhalikā-pārisuddhi.* Literally it means 'a *Pārisuddhhi* in chain'. (*SP.* Vol. III, p. 1120; *Kv.* (M), p. 96). This *Pārisuddhi* is not regarded as 'carried' to the Saṅgha. (Cf. *Mv.* p. 122).

Bundikābaddha-Pīṭha

A kind of chair or stool or bench made out of one piece of wood; not by fixing or tying together its feet with slats. (Cf. *Bundena pādena saha ekabaddhā aṭanī yassa so Bundikābaddho.—Abhidhānappadīpikāṭīkā*, Gāthā No. 310). Its use was allowed by the Buddha for the monks. (*Cv.* p. 242; *Pāc.* p 62).

Bundikābaddha-Mañca

A kind of bed or couch which is made out of one piece of wood; not by fixing or tying together its feet with the slats. (Cf. *Bundikābaddhā ti aṭanīhi mañcapāde saha daṃsāpetvā pallaṅkasaṅkhepena kato.*—*SP.* Vol. II, p. 790. *Bundena pādena saha ekābaddhā aṭanī yassāti bundikābaddho.—Kaṅkhāyojanāmahāṭikā*, (M), Vol. III, p. 354; *Bundena pādena saha ekābaddhā aṭanī yassa so bundikābaddho.—Abhidhānappadipikāṭikā*, Gāthā No. 310).

It is one of the four kinds of *Mañcas* allowed by the Buddha for the use of the monks. (*Cv.* p. 242; *Pāc.* p. 223).

Byatta

A person who is clever or able in the *Vinayapiṭaka*, is regarded as *Byatta*. (Cf. *Byatto nāma yassa sāṭṭhakathaṃ vinayapiṭakaṃ vācuggataṃ pavattati. Ayaṃ byatto nāma.*—*SP.* Vol. III, p. 1033).

This word is usually combined with *Paṭibala* ('competent'). (Cf. *Mv.* p. 67).

Brahmadaṇḍa

A kind of very severe punishment, something like a social boycott. A monk who is scurrilous (*mukhara*) and who behaves with other monks very impolitely, angrily, harshly is condemned of *Brahmadaṇḍa*. (Cf. *Yo añño bhikkhu mukharo hoti bhikkhū duruttavacanehi ghaṭṭento khuṃsento vambhento viharati tassa pi dātabbo.*—*SP.* Vol III, pp. 1522-1523). When the monk is condemned of this punishment, other monks should not speak to him, nor exhort him, nor instruct him. (*Neva vattabbo na ovaditabbo nānusāsitabbo.*—*Cv.* p, 414). It is a sort of complete boycott of the monk and then no connection should be kept with him.

Once the Buddha asked Ānanda to request the Saṅgha to punish Channa with the *Brahamadaṇḍa*. After the Mahāparinibbāna of the Buddha, the Saṅgha pronounced the punishment of *Brahmadaṇḍa* against Channa at the end of the First Buddhist Council held at Rajagha, as desired by the Buddha. Ānanda then apprised him of this punishment at Kosāmbī. (*Ibid.*).

When the Saṅgha gives this punishment, a monk is deputed to inform the condemned monk about it This punishment is given by the procedure of *Apalokanakamma*. If the condemned monk behaves properly and requests the Saṅgha for pardon, the Saṅgha may revoke the punishment. (*SP.* Vol. III, pp. 1522-1523).

Bhaṅga

A kind of coarse cloth made out ot the hemp of *Bhaṅga* plant. It was prescribed as one of the six cloth-materials for the robes of the monks. The others were *Khomaṃ*, *Kappāsikaṃ*, *Koseyyaṃ*, *Kambalaṃ*, *Sāṇaṃ*. (*Mv.* pp. 55; 100; 298. Cf. *Etehi pañcahi missitvā katasuttaṃ pana bhaṅgaṃ ti veditabbaṃ*, i. e. the cloth made of mixed materials.—*SP.* Vol. III, p. 1187).

Bhaṅgodaka

A kind of medicinal water prepared from different leaves cooked together. This was used for the treatment of gout (*Aṅgavātā*). (Cf. *Nānāpaṇṇabhaṅgakuthitaṃ udakaṃ tehi paṇṇehi ca udakena ca siñcitvā sedetabbo.*—*SP.* Vol. III, p. 1155) Its use was allowed by the Buddha for the monks. (*Mv.* p. 224).

Bhaṇḍāgāra

A store-room for keeping the robes etc. of the monks. The store-room may be a *Vihāra,* an *Aḍḍhayoga*, a *Pāsāda*, a *Hammiya* or a *Guhā*, as selected by the Saṅgha (by holding a *Ñattidutiyakamma*). (*Mv.* p. 301). The *Bhaṇḍāgāra* should be in the middle of the *Ārāma*, easily accessible to every person. (*SP.* Vol. III, p. 1190).

Bhaṇḍāgārika (—Bhikkhu)

A monk in-charge of the store-room of the *cīvara* etc. is known as *Bhaṇḍāgārika.* The Saṅgha selects a 'just', intelligent and fearless monk for this purpose by holding a *Ñattidutiyakamma.* (*Yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyy, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya.—Mv.* p. 301; Cf. *Cv.* p. 273; *SP.* Vol. III, p. 1191).

The *Bhaṇḍāgārika* is given a particular place in the *Vihāra;* and from there he should not be removed. If anybody causes him to vacate from this place, he commits the offence of *Dukkaṭa*. (*Mv.* p. 301).

Bhaṇḍukamma

The act of close-shaving. It is essential that the Saṅgha should be informed before a person is shaved for his ordination. (*Mv.* p. 80; Cf. *SP.* Vol. III, p. 1054).

Bhattagga

A refectory, a dining-hall. The monks used to take their meals there. (*Mv.* p. 262; *Cv.* p. 317). It is a room in the *Vihāra*; but usually the laymen used to build it in the village. (Cf. *SP.* Vol. III, p: 1373). The Buddha has laid down that the monks must behave properly when going to meals in the *Bhattagga.* For details see *Bhattaggavattakathā.* (*Cv.* pp. 317-319).

Bhattaggavatta

Duties of the monks when visiting the 'refectory' (*Bhattagga*). The Buddha has laid down certain rules which should be observed by the monks when in a refectory for their meals. For instance, when informed of his meal, the monk should dress himself properly and go behind the elderly monk. When entering there, he should behave properly and take his seat only after the elderly monks have already taken their seats. When the meal is being served or water is being given or other things are being served, he should accept them decently. While eating, his movements should be mannerly. The elderly monks should start their meals only when the meal has been served to all the members in the company. When returning from the refectory, the junior monks should get up first then the senior moks. The movement there must be decent. (For details see: *Cv.* pp. 317-319; Cf. *SP.* Vol. III, pp. 1373-1374).

It has also been laid down that the eldest monk in the company should address the 'benediction' (*anumodanā*) to the donor after the meal. (*Ibid.* pp. 316-317).

Bhattudesaka (—Bhikkhu)

A monk who makes the assignment of the monks for the meal 'offered' to the Saṅgha. An 'able' monk is selected by the Saṅgha for this purpose by holding a *Ñattidutiyakamma.* (*Pārā.* pp. 239-240; *Cv.* p. 273). Such a monk should be endowed with these five qualities: He should not be led away by greed, or anger, or delusion, or fear and he should know the proper way. If necessary, he may be permitted by the Saṅgha to make the allotment of the monks by lot or ticket (*Salākā* or *Paṭṭikā*). (*Cv.* p. 273; Cf. *SP.* Vol. III, pp. 1351-1352)

Bhaddapīṭha

A cane-chair. (Cf. *Vettamayaṃ pīṭhaṃ.—SP.* Vol. III, p. 1299). This kind of chair was allowed by the Buddha for the monks. (*Cv.* p. 242).

Probably it was most decent (*bhadda*) and comfortable, hence it was called *Bhaddapīṭha.*

Bhikkhu

A fully ordained Buddhist monk, who is at least twenty years of age. (Cf. *Samaggena saṅghena ñatticatutthena kammena akkuppena ṭhānārahena upasampanno ti bhikkhu.—Pāc.* pp. 33, 41; *Pārā.* pp. 29, 30, etc.; Cf. *SP.* Vol. I, p. 232).

A Bhikkhu of ten years standing is known as Thera Bhikkhu. (*SP.* Vol. I, p. 232). This Bhikkhu alone can become an *Upajjhāya* or *Ācariya* of a monk and he alone can ordain a person. (*Mv.* pp. 57, 67).

Bhikkhugatika

A a layman who associates with the Bhikkhus or resides in the *Vihāra* with the monks. (Cf. *Ekasniṃ vihāre bhikkhūhi saddhiṃ vasanakapuriso.—SP.* Vol. III, p. 1130). If a *Bhikkhugatika* is ill and sends for the monks to see, the monks should go to him even during the *Vassāvāsa* (rainy-season-resort); but should return within a week. (*Mv.* p. 155).

Bhikkhunī

A fully ordained Buddhist nun. When a lady gets her first initiation (*pabbajjā*), she is known as *Sāmaṇerī*. After her *pabbajjā* she is trained and then she is allowed to attain the stage of *Sikkhamānā*. When she completes at least two years as *Sikkhamānā*, she then becomes fit for her 'higher ordination', the *Upasampadā*. After her *Upasampadā*, she becomes a Bhikkhunī. At the time of *Upasampadā* she must be at least twenty years of age. (*Pāc.* pp. 437-446 cf *SP.* Vol. III, p. 1383). See: UPASAMPADĀ.

Bhikkhunīdūsaka

A seducer or polluter of a Bhikkhbnī. (Cf. *Yo pakatattaṃ bhikkhunīnaṃ tiṇṇaṃ maggānaṃ aññatarasmīṃ dūseti. Ayaṃ bhikkhunīdūsako nāma.—SP.* Vol. III, p. 1077). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. In case such a person happens to get his ordination, this should be concelled. (*Mv.* p. 92).

Bhikkhunovādaka (—Bhikkhu)

A monk selected by the Saṅgha to deliver 'exhortation' of the *Aṭṭhagarudhammā* (*Ovāda*) to the nuns on the *Uposatha* day, is known as *Bhikkhunovādaka-bhikkhu*. The Saṅgha holds a *Ñatticatutthakamma* for selecting such a monk. A monk endowed with the following eight qualities shouid be selected, *viz.*, (i) he should be virtuous and scrupulous in the observence of the *Pātimokkha rules*, (ii) he should be learned and should possess good knowledge of the scriptures, (iii) he should possess a thorough knowledge of both the *Pātimokkhas*, the *Bhikkhu Pātimokkha* & *Bhikkhunī Pātimokkha*, (iv) he should be a good and charming preacher, (vi) he should be 'competent' to 'exhort' the nuns, (vii) his behaviour has never been unwholesome towards any Sāmaṇerī or Bhikkhunī on any previous occasion, (viii) he should be of tweny years standing or more since his *Upasampadā*. (*Pāc.* pp. 75-78 cf. *SP.* Vol. III, 1505).

When a Bhikkhu has to 'exhort' the nuns, the courtyard should be swept, arrangements of the water for drinking and washing and of sitting should be kept ready. And then he should sit there with another monk. He should also enquire whether all the nuns have arrived or not. He should then ask them whether they fully know the *Aṭṭhagarudhammā* (eight 'important' rules) or not. If they reply in the affirmative, the Bhikkhu should 'exhort' them to observe the eight 'important' rules most scrupulously. In case they are found not having the thorough knowledge of these rules, he should preach them these rules. (*Pac.* p. 78; Cf. *SP.* Vol. III, p. 1230).

If any monk other than the *Bhikkhunovādaka-bhikkhu* 'exhorts' the eight 'important' rules to the nuns, he commits an offence of *Pācittiya*. (Rule No. 22; *Ibid.* p. 82). The 'exhortation' should not be held at a nunnery, except when a nun is sick; otherwise an offence of *Pācittiya* is committed. (Rule No. 23, *Ibid.* pp. 83-85).

Bhikkhu-Sammuti

A formal permission obtained from the Saṅgha by a monk (when the observance of the ecclesiastical rule is not ordinarily possible). This permission is necessary on some special occasions. For instance, as a rule a monk cannot remain without any of the three *cīvaras* unless he has obtained the *Bhikkhu-sammuti*; otherwise he commits the offence of *Nissaggiya Pācittiya*.. (Rule No. 29; *Pārā.* p. 371 *Pm.* (B), p. 10).

Bhittikhila

The wooden peg, provided in the *Vihāra* to hang the bag, etc. This was allowed by the Buddha. (*Cv.* p. 246). It is *kūnṭī* in Hindi.

Bhisi

A kind of cushion or mattress stuffed with wool, cotton, bark, grass or talipot leaves. The cover of the *bhisi* may be made of cloth or leather. (*Pāc.* pp. 62-63; *Kv.* (M), p. 201; *SP.* Vol. III, p. 1303). This was allowed by the Buddha for the use of the monks. The *bhisi* belonging to the Saṅgha must be kept properly after use; otherwise an offence of *Pacittiya* is committed. (Bhikkhu Rule No. 14; Bhikkhunī Rule No. 110; *Pm.* (B), pp. 12 & 46).

Bhummattharaṇa

A carpet or a mat made of reeds to be spread over the *Cimilikā* (a kind of spreading); and if there is no *Cimilikā*, it may be spread on the bare ground. (Cf *Bhummattharaṇaṃ nāma cimilikāya sati tassā upari, asati suddhabhūmiyaṃ attharitabbā kaṭasārakādi vikati.—SP.* Vol. II, p. 792; *Kv.* (M), p. 203). It is one of the ten kinds of spreadings grouped under *Seyyā* allowed for the use of the monks by the Buddha. (*Pāc.* pp. 63, 64; *Mv.* p. 413). See : SEYYĀ.

Bhūtagāma

Vegetable kingdom, of roots (*mūlabījaṃ*), stems (*khandhabījaṃ*), joints (*phaḷubījaṃ*), buddings or shoots (*aggabījaṃ*), or seeds (*bījabījaṃ*). (*Pāc.* p. 55; Cf. *Patiṭṭhitaharitā tiṇarukkhādīnametaṃ adhivacanaṃ —SP.* Vol. II. p. 776). A monk or a nun is forbidden to destroy any kind of vegetation; otherwise an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 11; Bhikkhunī Rule No. 107.—*Pāc.* p. 55; *Pm.* (B), pp. 11 & 46).

Bhedānuvattaka (—Bhikkhu)

The follower of a 'schism-maker.' Such a monk is warned for three times by the Saṅgha not to follow the 'schism-maker.' In case the monk does not pay any heed to this warning of the Saṅgha, he commits an offence of *Saṅghādisesa.* (Bhikkhu Rule No. 11; Bhikkhunī Rule No. 15. *Pārā.* pp. 262-265; *Pm.* (B) pp. 4 & 32). But if the monk followes the 'schism-maker' innocently, he commits the offence of *Thullaccaya* (not the *Saṅghādisesa*). (*Cv.* p. 302; Cf. *SP.* Vol. III, p. 1124).

Bhesajja

Medicine. The Buddha, at the first instance, allowed only five kinds of medicines which may be stored by the monks for a period of seven days only. These were: *Sappi* (ghee), *Navanīta* (butter), *Tela* (oil), *Madhu* (honey) and *Phāṇita* (molasses). And if these medicines were stored for more than seven days, an offence of *Nissaggiya Pācittiya* was committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25. *Pārā.* pp. 256-257; Cf. *Mv.* p. 228). In course of time the Buddha allowed other kinds of medicines also, such as prepared from roots, leaves, herbs, *harītika*, etc. And he also allowed the monks to keep them even for the whole life and to use them at any time whenever necessary. These are, therefore, known as '*Yāmakālika*'. (*Pāc.* p. 121; *Mv.* pp. 219-220).

Medicine is one of the four 'requisites' of the monks. (*Bhesajja-parikkhāra* or *Nissaya*. Cf. *Cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāra.*—*Mv.* p. 100). In case a lay-devotee requests a monk (who is not at present sick) to accept some medicine, the monk may accept this offer, but can take it only when he falls ill. (*Pāc.* p. 142). This acceptance is valid for four months only. If this is accepted after the expiry of four months, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 47; Bhikkhunī Rule No. 128. *Pm.* (B), pp. 15 & 48).

Bhesajjathavikā

A medicine-kit. Its use was allowed by the Buddha for the monks. (*Cv.* pp. 206-207). It may have strings to hang. (*Ibid.*).

Bhojanīya or Bhojana

A meal consisting of five kinds of food-stuffs (*bhojana*); *viz*, *Odana* (cooked rice), *Sattu* (powder of baked barley or wheat or gram etc), *Kummāsa* (mixed rice and pulse; *Khicarī* in Hindi), *Maccho* (fish) and *Maṃsaṃ* (meat). (*Pāc.* pp. 117, 119, 121, 129, 240, 243, 311, 413, etc.; *SP.* Vol. II, pp. 842-844).

The *Kv* [(M), p. 220] informs that *Odana* sometimes implies other seven kinds of cooked grains, *viz.*, *Sāli* (rice), *Vīhi* (a kind of rice), *Yava* (barley), *Godhūma* (wheat), *Kaṅgu* (millet white, red or black), *Varaka* (a kind of millet, probably *Bājarā* in Hindi), *Kudrūsaka* (a kind of rice. *Kodo* in Hindi). (Cf. *SP.* Vol. II, pp. 842-844). The *Sattu* may be prepared from any of these seven kinds of grains.

In the *Pm.* [(B), p. 14], the following things are regarded as the delicacies (*Paṇītabhojanāni*): *Sappi* (ghee), *Navanīta* (butter), *Tela* (oil), *Madhu* (honey), *Phāṇita* (molasses), *Maccho* (fish), *Maṃsaṃ* (meat), *Khīra* (milk) and *Dadhi* (curd).

Bhojjayāgu

In case the *Yāgu* (rice-gruel) gets too thick to be taken only by hand like food (not by sipping as usual), it is known as *Bhojjayāgu*. (*Mv.* p. 238; Cf. *SP.* Vol. II, p. 843). Also see YĀGU.

Ma

Maṃsa

Meat. It was one of the five kinds of *Bhojanas* (food or meal); the others being *odana* (cooked rice), *sattu* (baked grain flour), *kummāsa* (mixed pulse & rice) and *maccha* (fish). (*Pāc.* pp. 117, 119, 121, 129, 240, 311, 413, 425; Cf. *SP.* Vol. II, pp. 844-845). It was also regarded as a delicacy (*paṇīta-bhojana*). (*Pāc.* pp. 123-124).

During the time of the Buddha non-vegetarian diet was very common and the monks used to get meat in their alms. And so, the Buddha could not prohibit meat-eating. (*Cv.* pp. 298-299). But he has laid down certain 'conditions' for taking meat. Before taking meat the monk must be certain that it is 'free in three ways', *Tikoṭiparisuddha.* That is, the monk has not seen that the animal was killed for him (*adiṭṭhaṃ*); nor has heard that the animal was killed for him (*asutaṃ*); nor he has the least apprehension that the animal was killed for him (*aparisaṅkitaṃ*). A meat which is 'pure' from these three view-points, is only fit for a monk. Any meat other than this would involve the offence of *Dukkaṭa.* (*Mv.* p. 253; *Cf. Cv.* pp. 298-299).

The offence of *Dukkaṭa* is also committed if the monk takes the meat of the following animals, whether intentionally or unintentionally:—elephant, horse, dog, snake, lion, tiger, leopard, bear, hyena. (*Mv.* p. 236). Similarly, taking the human meat was regarded as a heinous act; and if anyone takes it, knowingly or unknowingly, he commits the offence of *Thullaccaya.* (*Ibid.* p. 235). And so, the Buddha said to the monks to get themselves ascertained about the meat which they would be taking. If one fails to do so, he commits the offence of *Dukkaṭa.* (*Ibid.* p 235; Cf. *Pari.* p. 249).

Makasakuṭikā

A mosquito-curtain. Its use was allowed by the Buddha for the monks. (*Cv.* p. 208; Cf. *Cīvarakuṭikā.—SP.* Vol. III, p. 1289).

Maccha

Fish. It was one of the five kinds of *bhojanas* (food or meal); the others being *odana* (cooked rice), *sattu* (baked grain flour), *kummāsa* (mixed pulse & rice) and *maṃsa* (meat). (*Pāc.* pp. 117, 119, 121, 122, 129, 240, 243, 311, 413, 425; Cf. *SP.* Vol. II, pp. 844-845). It was also regarded as a delicacy (*paṇīta-bhajana*). (*Pāc.* p. 124).

During the time of the Buddha non-vegetarian meal was very common and the monks used to get fish or meat in their alms. And so, the Buddha could not prohibit fish for the monks. (*Cv.* pp. 298, 299). But he laid down certain 'conditions' before taking fish. The monk must be certain that it is 'free in three ways', *Tikoṭiparisuddha.* That is, the monk has not seen that the fish was killed for him (*adiṭṭhaṃ*), nor has he heard that it was killed for him (*asutaṃ*); nor has he the least apprehension that it was killed for him (*aparisaṅkitaṃ*). The fish which is 'pure' from these three view-points is only fit for the monks. Any violation of it would involve the offence of *Dukkaṭa*. (*Mv.* p. 253; Cf. *Cv.* p. 299).

Macchavāḷaka

A fashion of putting on the under-garment in which the fringe hangs both sides. (Cf. *Ekato dasantaṃ ekato pāsantaṃ olambitvā nivatthaṃ.—SP.* Vol. III. p 1294). This fashion was not allowed for the monks. If anyone put on the under-garment in this fashion, he committed the offence of *Dukkaṭa*. (*Cv.* p. 227).

Majjhima (—Bhikkhu)

A monk who has completed five years after his *Upasampadā* but has not yet completed ten years, is known as *Majjhima-bhikkhu*. (*Mv.* p. 106; *Pārā.* p. 29; Cf. *Ātirekapañcavassatāya majjhimo.—SP.* Vol. I, p. 232).

Mañca

A bed or couch. It is laid down that the bed of the monks should not be too high. The recommended height of a bed for the monks is 'eight *Sugataṅgulas*', measuring from the ground upto the horizontal support. In case its height is more than this and a Bhikkhu or Bhikkhunī uses it, he or she is liable to commit an offence of *Pācittiya*. (Bhikkhu Rule No. 87; Bhikkhunī Rule No. 163.—*Pāc.* p. 223; *Pm.* (B), pp. 19 & 52). It is, therefore, necessary that if it is more than the prescribed height, it must be made to the normal height by cutting. The bed should never be stuffed with cotton; otherwise an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 88; Bhikkhunī Rule No. 164.—*Pāc.* p. 225; *Pm.* (B), p. 225). If it is already so made, the cotton from it should be removed before use. Even if such a bed belongs to a layman, a Bhikkhu can use it only for sitting but never for sleeping. (*Cv.* p. 258).

Four types of *Mañcas* are mentioned in the text. These are : *Masāraka, Bundikābaddha, Kuḷīrapādaka* and *Āhaccapādaka*. (*Pāc.* pp. 62, 223, 225). A *Masārakamañca* is made by boring a hole into the feet of the bed and putting through a notched end. (Cf. *Mañcapāde vijjhitvā tattha aṭaniyo pavisitvā kato.—SP.* Vol. II, p. 790; Cf. *Kaṅkhāyojanāmahāṭīkā* (M), Vol. III, p. 354). The *Bundikābaddha-mañca* is one which is made by fixing or tying together the feet with the slats. The *Kuḷīrapādaka-mañca* is a bed whose feet are carved or curved. Literally it is a 'crab-footer'; i. e. a bed having its legs carved like the feet of an animal like horse, ram, etc. or curved like a crab. (Cf. *Assameṇḍakādīnaṃ pādasadisehi pādehi kato. Yo pana koci vaṅkapādako, ayaṃ vuccati kuḷirapādako.—Ibid.*). The *Āhaccapādaka-mañca* is that kind of bed whose legs are put in the mortice of the horizontal bar. (*Ibid*).

The *mañca* belonging to the Saṅgha must be properly kept after its use; otherwise an offenee of *Pācittiya* is committed. (Bhikkhu Rule No. 14, Bhikkhunī Rule No. 110.—*Pāc.* p. 62; *Pm.* (B), pp. 12 & 46).

Mañcapaṭipādaka

The leg-supporter of a bed or couch. A *mañcapaṭipādaka* should not be more than eight *aṅguias* in height. This was the prescribed height for the monks by the Buddha. (*Cv.* p. 243).

Maṇḍala (of Cīvara)

There are five, seven or nine or more (odd) pieces in the Bhikkhu's robe, which are stitched together. Each such piece is also sub-divided into two pieces, one is big and the other small. The big piece is called *Maṇḍala* and the smaller sub-piece is known as *Aḍḍhamaṇḍala.* (*Mv.* p. 304; Cf. *Pañcakhaṇḍikacīvarassa ekekasmīṃ khaṇḍe mahāmaṇḍalaṃ.*—*SP.* Vol. III, p. 1196). See CĪVARA.

Matakacīvara

The robe of a dead monk. Usually all the belongings of a dead monk become the property of the Saṅgha; but if the Saṅgha desires, the robe of the dead monk may be handed over to that monk who attended upon him during his illness (*Gilānupaṭṭhāka*). For this purpose the Saṅgha will have to hold a *Ñattidutiyakamma.* (*Mv.* pp. 318-319).

An occasion may arise when a monk may keep his robe with another monk but in the meantime he is dead. In that case the robe should be regarded as *Matakacīvara.* But that *cīvara* may be used by the monk who keeps it (provided it is so entrusted), only after obtaining the 'sanction' from the Saṅgha. (*Ibid.* p. 324).

Mattikā (I)

Clay or mud (usually mixed with water etc.) used as cosmetics, particularly to protect the face from the flame in the *Jantāghara.* The Buddha allowed the *Mattikā* for the monks. (*Cv.* p. 210; *SP.* Vol. III, p. 1289). When the the *Mattikā* becomes decomposed or foul, it may be made scented. (*Cv.* p. 210; Cf. *SP.* Vol. III, 1289).

The Bhikkhunīs were however not allowed to use the scented *Mattikā* as cosmetics. They should use pure *Mattikā* or *Kukkusa* (rice husk) instead of *Cuṇṇa.* (*Cv.* p. 401-402).

Mattikā (II)

Clay lump, for building purposes. This *mattikā* may be even coloured. (Cf. *Pakatimattikā hotu, pañcavaṇṇā vā sudhā vā sajjurasakaṅguṭṭhasilesādīsu vā yaṃ kiñci.*—*SP.* Vol. III, p. 1328).

The *mattikā* of the Saṅgha kept in the form of a lump is not allowed to be 'divided' or 'distributed' (*avissajjiya, avebhaṅgiya*). If anybody 'divides' or 'distributes' it, he commits the offence of *Thullaccaya.* (*Cv.* pp. 266, 268).

Mattikā-Bhaṇḍa

An earthenware or pot or clay-articles or building materials; such as wares for cooking, pitchers, basins, fire-pans, incense-pans, bricks etc. are called *Mattikā-Bhaṇḍa.* (Cf. *Sabba manussānaṃ upabhogaparibhogaṃ ghaṭapiṭharādi kulālabhājanaṃ pattakaṭāhaṃ aṅgākārakaṭāhaṃ dhūparukkhako dīpakapallikā cayaniṭṭhakā chadaniṭṭhakā thūpikā ti.—SP.* Vol. III, p. 1330). These clay-articles belonging to the Saṅgha should never be 'divided' or 'distributed', as these are *avissajjanīyāni* and *avebhaṅgiyāni.* If anybody does so, he commits the offence of *Dukkaṭa.* (*Cv.* pp. 266, 268). Therefore, these articles are also known as *Garubhaṇḍa*; i. e. important clay-articles. (*SP.* Vol. III, p. 1322). But the following earthen pots may be 'divided' or 'distributed', *viz.*, *Ghaṭako* (small water pot), *Pattaṃ* (alms bowl), *Kañcanako* (saucer), *Kuṇḍikā* (a small bucket to fetch water). (*SP.* Vol. III, p. 1330).

The monks are allowed to possess all kinds of earthen wares except the *Kataka* (a special type of scrubber) and the *Kumbhakārika-kuṭī* (a small house made of earth and then burnt in fire). (*Cv.* p. 233).

Maddavīṇaṃ

A kind of belt, with many strings like the *Pamaṅga* (*Yajñopavīta* etc.). (Cf. *Pāmaṅgasaṇṭhānaṃ.—SP.* Vol. III, p. 1244). Its use was not permitted by the Buddha for the monks. If any monk used it, he committed the offence of *Dukkaṭa.* (*Cv.* p. 226). It might however be used for mending the belt. (*Ibid.*).

Madhu

Honey. Its use was allowed by the Buddha as a medicine for the monks. (*Mv.* p. 219). Honey was used for preparing delicacies (*paṇītabhojanāni*). And so, if a Bhikkhu used it by asking, he committed an offence of *Pācittiya.* (Rule No. 39. *Pāc.* pp. 124-125; *Pm.* (B), p. 14); and if a Bhikkhunī did so, she committed the offece of *Pāṭidesanīya.* (Rule No. 3. *Pāc.* p. 485; *Pm.* (B), p. 53).

Honey might be stored and kept for seven days if to be used as a medicine. If it was kept for more than seven days, an offence of *Nissaggiya Pācittiya* was committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25. *Pārā.* pp. 356-357; *Pm.* (B), pp. 9 & 37; Cf. *SP.* Vol. II, p. 725). It was also regarded as one of the things to be licked (*paṭisāyanāni*). (*Ibid.*).

Madhugoḷaka

A ball of molasses, usually taken with the *Yāgu* (rice-gruel). Its use was permitted by the Buddha for the monks. (*Mv.* p. 238).

Madhupāna or **Madhūkapāna**

The sweet-drink of the fruit-juice of *madhūka* (honey tree, *bassia latifolia*). It was one of the eight kinds of sweet-drinks (*pānāni*) allowed by the Buddha for the monks. (*Mv.* p. 260). It was regarded as *Yāmakālika* and so might be taken in the afternoon or in the night. It should be taken mixed with water, but never pure juice. (*SP.* Vol. III, p. 1167).

Maḷorikā

A tripod or a stick-stand for keeping the bowl. (Cf. *Daṇḍadhārako vuccati.—SP.* Vol. III, p. 1291). It was permitted for a sick monk who could not lift the bowl when taking his meal. (*Cv.* p. 214).

Mallaka

A sort of scrubber, formed like the foot of a spittoon with pointed teeth. It was made of clay. (Cf. *Makaradantake chinditvā mallakamūlasaṇṭhānena kataṃ mallakaṃ ti vuccati.—SP.* Vol. III, p. 1281; *Khelamallakamūlasaṇṭhānena. Idaṃ ca vaṭṭadhārakaṃ sandhāya vuttaṃ. Kaṇṭake uṭṭhāpetvā katavaṭṭakapālassetaṃ adhivacanaṃ.—Vimativinodanīṭīkā* (M), Vol. II, p. 228). Its use was prohibited for the monks by the Buddha. If one used it, he committed the offence of *Dukkaṭa.* (*Cv.* p. 194).

Masakavījanī

A sort of fan used for warding off the mosquitoes or flies. The monks were allowed by the Buddha to use it. (*Cv.* p. 219).

Masāraka—Pīṭha

A kind of chair or stool or bench. It was made by boring a hole into the feet of the chair and putting through a notched end. (Cf. *SP.* Vol. II, p. 790; *Kaṅkhāyojanāmahāṭīkā* (M), Vol. III, p. 354). It was allowed by the Buddha for the use of the monks. (*Cv.* 242; *Pāc.* pp. 62, 223, 225). See also PĪṬHA.

Masāraka—Mañca

A kind of bed or couch which is made by boring a hole in its feet and putting through a notched end. (Cf. *Mañcapāde vijjhitvā tattha aṭaniyo pavesetvā kato.—SP.* Vol II, p. 790; *Pāde masitvā vijjhitvā tattha aṅgā aṭaniyo pavesetabbā evāti masārako.—Kaṅkhāyojanāmahāṭīkā* (M), Vol. III, p 354).

It is one of the four kinds of *mañcas* allowed by the Buddha for the use of the monks. (*Pāc.* pp. 62, 223, 225; *Cv.* p. 242). See also MAÑCA.

Mahallaka—Vihāra

A big *Vihāra.* It is more spacious and also expensive than a *Kuṭī.* (Cf. *Sassāmikabhāvena sayam yācikakuṭito mahantabhāvo etassa atthīti mahallako. Yasmā vā vatthuṃ desāpetvā...pamāṇamahantattāyāpi mahallako.—SP.* Vol. II, p. 575).

If a monk desires to build a *Mahallakavihāra* by himself with the help of the donors, he should obtain the formal 'approval' of the site from the Saṅgha (*Vatthudesanā*). If he does not obtain this 'approval' from the Saṅgha before the construction, he commits an offence of *Saṅghādisesa.* (Rule No. 7; *Pārā.* pp. 233-239; *Pm.* (B), p. 3).

Mahājanika

The same as the *Gaṇa* of the Bhikkhunīs (not *Saṅgha* or *puggala*) i.e. a group of two or three or four nuns. (*Pāc.* p. 343; *Kv.* (M), p. 311).

Mahāpadesā

See CATUMAHĀPADESĀ. (*Mv.* pp. 263-264).

Mahāvīkaṭāni

In the snake-bite, the Buddha recommended the following four things which a monk may take up without being offered by any person; *viz.*, excreta (*gūtha*), urine (*mutta*), ash (*chārikā*) and clay (*mattikā*). These four things are known as *Mahāvikaṭāni,* effective in the snake-bite. (*Mv.* p. 224). In case a person drinks poison, he may be given excreta to drink so that he may vomit the poison. (*Ibid.* pp. 224-225).

Mahāsamaya

An occasion may arise when the number of the monks is large but the food available is too scarce. This is known as *Mahāsamaya.* Under this circumstance the *Gaṇabhojana* (meal in 'group') is allowed. (*Pāc.* p. 107; *Pm.* (B), pp. 13 & 47; *Kv.* (M), p. 217; *SP.* Vol. II, p. 833).

Mahāseda

A sort of treatment of gout by profusely sweating the body. An interesting account of its procedure is given in the *Samantapāsādikā.* It is mentioned that the fire of buring coal, ember, etc. is put in a pit and then covered with sand etc. The patient then lies down over there by putting oil on his body so that the body may have perspiration profusely. (Cf. *Mahantasedaṃ. Porisappamāṇaṃ āvāṭaṃ aṅgārānaṃ pūretvā paṃsuvālikādīhi pidahitvā tattha nānāvidhāni vātaharaṇapaṇṇāni santharitvā telamakkhitena gattena nipajjitvā samparivattantena sarīraṃ anujānāmi.—SP.* Vol. III, p. 1155). This procedure was allowed by the Buddha for the monks. (*Mv.* p. 224).

Mātughātaka

A matricide. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* And if a matricide happens to get his ordination, this should be cancelled. (*Mv.* p. 91; Cf. *SP.* Vol. III, p. 1076).

Mānatta

If a monk commits an offence of *Saṅghādisesa* and immediately informs about this offence to another monk, he is then required to undergo a kind of ecclesiastical penance (which debars him from enjoying the usual previleges as a monk) for a period of six nights. This penance is called *Mānatta*. (*Cv.* p. 86 ff.). The monk who commits the *Saṅghadisesa* offence is required to approach the Saṅgha and to request for the pronouncement of *Mānatta* on him for the period of six nights. The Saṅgha then holds a *Ñatticatutthakamma* for the purpose. (*Ibid.* pp. 86-87). This *Mānatta* is called *Apaṭicchanna-mānatta* because the *Saṅghādisesa* offence is not concealed for any period. In case a monk conceals his *Saṅghādisesa* offence, he is required to undergo a penance known as *Parivāsa*, for the days it is concealed. But the 'expiation' of the offence is not complete unless a *Mānatta* of six nights is observed after the *Parivāsa*. Since this *Mānatta* is attached with the *Parivāsa* (for concealing the *Saṅghādisesa* offence), it is known as *Paṭicchanna-mānatta*. (*Cv.* p. 90). In case a Bhikkhunī commits a *Saṅghādisesa* offence, she is required to undergo a penance of *Mānatta* for the period of a fortnight, no matter whether she has concealed the *Saṅghādisesa* for some time or not. She has to approach both the Saṅghas, the *Bhikkhunīsaṅgha* and the *Bhikkhusaṅgha* and beg for the pronouncement of the *Mānatta*. (*Pāc.* pp. 300, 328; *Cv.* p. 375). The Saṅgha then holds a *Ñatticatutthakamma* for the purpose.

The restrictions imposed upon the monk during the *Mānatta* period of six nights are almost the same as in the case of *Parivāsa*, except that the condemned monk has to inform about his *Mānatta* daily to the Saṅgha; and if sick, through a messenger. (*Cv.* p. 79). He should observe the *Mānatta* living in a Saṅgha which is not less than of four monks. (*Ibid.* p. 81). Some of the restrictions are the following : He should not dwell with another monk under the same roof (*sahavāso*); should not live at a place where there is no monk (*Vippavāso*); he is regarded as an 'unclean' monk and so he should not accept the respect or honour as due to a monk; he should not confer *Upasampadā* or *Nissaya* or accept the services of a Sāmaṇera; should not 'exhort' the Bhikkhunīs even if he is so allowed by the Saṅgha; should not commit similar or graver offence for which the *Mānatta* is pronounced against him; should not denounce the 'action' taken against him nor should he denounce those who took part in the 'action'; should not debar any person from the *Uposatha* or *Pavāraṇā* ceremony; should not so act as to be a topic of criticism; should not 'interrogate' a monk alleged to have committed some offence; should not make others quarrel. He should take the lowest seat and the worst apartment in the *Vihāra*. He should not live in the forest as a *Dhutaṅgadhara* or despatch others for his meals with a view to hide his *Mānatta*. There are many other restrictions regarding his movement from his own *Vihāra* to another. For instance, he should not go to a *Vihāra* where there are no monks. Similarly, there are some other minor restrictions given in the text. (For detais see *Cv.* pp. 77-81; Cf. PARIVĀSA).

There are four such occasions when the *Mānatta* is interruped and the nights so spent are not taken into account (*Ratticcheda*). These are: (1) When he dwells with another monk under the same roof (*sahavāsa*); (ii) When he lives at a place where there is no monk (*vippavāso*); (iii) When he fails to inform daily to the Saṅgha about his *Mānatta*; (iv) When he observes the *Mānatta* amidst a Saṅgha of less than four monks (*Une gaṇe caraṇaṃ*). (*Ibid.* pp. 80-81).

In case a monk happens to commit another *Saṅghādisesa* offence during his *Mānatta* and informs about it immediately to another monk, his days already spent as *Mānatta* become null and void and he has to take up the *Mānatta* anew; but if he conceals the *Saṅghādisesa* offence, the *Mānatta* is transformed into a *Parivāsa*. The *Mānatta* then only comes after the *Parivāsa* period is spent. This is called *Mānatta-mūlāyapaṭikassanā*. (*Cv.* p. 105).

After the observance of *Mānatta* of six nights, the monk becomes eligible to be declared as 'clean' and to be 'called back' to the Saṅgha. This is known as *Abbhāna.* (*Ibid.* p. 105; Cf. *Pārā.* p. 277; *Pāc.* p. 328; *Pm.* (B), pp. 5 & 34).

Mānattacārika (—Bhikkhu)

A monk who is observing the *Mānatta* penance, is known as *Mānattacārika-bhikkhu.* (*Cv.* pp. 70-74, 77-81, 257, etc.). See: MĀNATTA.

Mānattāraha (—Bhikkhu)

A monk who has completed the observance of *Parivāsa* but has not yet started the observance of *Mānatta* of six nights, is known as *Mānattāraha-bhikkhu.* Since he is not yet free from the *Saṅghādisesa* offence and is still 'unclean' because he has to observe the *Mānatta* of six nights, he is, therefore, required to observe almost similar restrictions as in the case of *Parivāsa*; except *Ārocanā* (i.e. informing to all incoming monks to his own *Vihāra* or to the monks if visiting to another *Vihāra*). (*Cv.* pp. 74-77).

In case the monk happens to commit a *Saṅghādisesa* offence during this interim period, his period of *Parivāsa* already observed is treated as cancelled and then he has to take up the *Parivāsa* anew, combining the previous *Saṅghādisesa* along with the present one. This is known as *Mānattārahamūlāyapaṭikassanā*. (*Ibid.* pp. 94-95).

Miḍḍha

The terraced floor in front of the varandah of a *Vihāra* is called *Miḍḍha.* A monk should not keep his bowl on the edge of the *miḍḍha*; otherwise the offence of *Dukkaṭa* is committed. (*Cv.* p. 202. Cf. *Miḍḍhante ti āḷindakamiḍḍhikādīnaṃ ante.*—*SP.* Vol. III, 1285; *Pamukhamiḍḍhikādīnaṃ. Uccavatthukānaṃ ti attho.*—*Vimativinodanīṭīkā* (M), Vol. II, p. 237).

Miḍḍhi

A raised platform for the use of sleeping. It was allowed by the Buddha for the monks. (*Cv.* p. 241). Its exact shape is difficult to say, but it was something like a bed. (Cf. *Mañcākārena kaṭṭhamattikādīhi katavedikākāraṃ.—Vimativinodanīṭīkā* (M), Vol. II, 237; Cf. *SP.* Vol. II, p. 1299 ff).

Mukhacuṇṇa

The face-powder, used as cosmetics. The Bhikkhus and Bhikkhunīs were not ollowed to use it; otherwise the offence of *Dukkaṭa* was committed. (*Cv.* pp. 196 & 387; Cf. *SP.* Vol. III, 1283).

Mukhapuñchanacoḷaka

A cloth for wiping the face, a towel, a handkerchief. This was allowed, for the monks. It was one of the elevem *cīvaras* of the monks, which needs 'resolve' (*adhiṭṭhāna*) before use. (*Mv.* p. 312; Cf. *SP.* Vol. III, pp. 1448-1449).

Muttaharītikā

The Buddha allowed the use of *Harītikā* (yellow myrobalan) soaked in the urine of cow for the monks when suffering from jaundice. (Cf. *Gomuttaparibhāvitaṃ harītikaṃ.—SP.* Vol. III, p. 1156; *Mv.* p. 225)

Muddhani-Telaka

A specially medicated oil, used when suffering from headache. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 222).

Muddikapāna

A drink of grape-juice. It was one of the eight kinds of sweet-drinks allowed by the Buddha for the monks. (*Mv.* p. 260). It is regarded as *Yāmakālika* and so, it may be taken even in the afternoon or in the night. (*SP.* Vol. III, p. 1167).

Murajaṃ

A kind of belt made in a style like the strings of the *Muraja* (a kind of drum). (Cf. *Murajavaṭṭisaṇṭhānena veṭhetvā kataṃ.—SP.* Vol. III, p. 1294). Its use was not allowed by the Buddha for the monks. It might however be used only when mending the fringe of the belt. (*Cv.* p. 226).

Mūga

A dumb person. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa*. (*Mv.* p. 95; Cf. *SP.* Vol. III, p. 1086).

In case he has somehow or other got his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination were not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Mūgabadhira

A dumb and deaf person. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa* (*Mv.* p. 95). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and those who took part in his ordination were not free from the offence of *Dukkaṭa.* (*SP.* Vol. III. p. 1086).

Mūla-Bhesajja

The medicinal roots, allowed by the Buddha for the use of the monks. The roots may be of turmeric, ginger, *vaca, vacattha, ativisa, kaṭukarohiṇī, usīra, bhaddamuttaka* or other kinds of roots which are not used as food by the people. The roots may be used only as medicines when sick; otherwise the offence of *Dukkaṭa* is committed. This may be kept for the whole life after acceptance, like other medicines. The roots may be powdered according to the need. (*Mv.* pp. 219-210).

Mūlarajana

A dye prepared out of the root of a tree. It is one of the six kinds of dyes allowed for the robes of the monks. The others are made out of trunk, barks, leaves, flowers and fruits of a tree. (*Mv.* 302). In the *SP.* [Vol. III, p. 1194] however the *Haliddi* (turmeric) is not allowed as the dye for the robes.

Mūlāyapaṭikassanā

If a monk happens to commit an offence of *Saṅghādisesa* during the period of *Parivāsa* or *Mānatta* (as the case may be; i.e. before the *Abbhāna* is held), he is required to take up the *Parivāsa* anew and the period of *Parivāsa* already observed by him is not taken into account; and a fresh *Parivāsa* is to be taken up combining all the *Saṅghādisesa* offences (*Samodhāna-parivāsa*). This is known as *Mūlāyapaṭikassanā*; i.e. 'throwing back to the beginning' of the penance. (*Cv.* pp. 93 ff., 101).

The monk who has to observe the *Mūlāyapaṭikassanā*, approaches the Saṅgha and requests for pronouncing the *Mūlāyapaṭikassanā*. He repeats this request for three times and then the Saṅgha holds a *Ñatticatutthakamma* for the purpose. (*Ibid.* pp. 93-94). The monk condemned of *Mūlāyapaṭikassanā* has naturally to observe the same restrictions as in the case of *Parivāsa*, such as, *Sahavāsa* (not dwelling with another monk under the same roof), *Vippavāsa* (not going to a residence where there is no monk), *Anārocanā* (informing about his *Mūlāyapaṭikassanā* to the monks coming in his *Vihāra*) and the like. (*Ibid.* pp. 71-74).

Mūlāyapaṭikassanāraha (—Bhikkhu)

A monk who has committed a *Saṅghādisesa* offence during his *Parivāsa* penance but he has not yet been formally declared to take up the *Parivāsa* anew, is called *Mūlāyapaṭikassanāraha-bhikkhu.* There may be an occasion when the condemned monk has observed the *Parivāsa,* but he has not yet begun his *Mānatta* of six nights, such a monk is known as *Mānattārahamūlāyapaṭikassanāraha.* (*Cv.* pp. 94-95). Again, a similar occasion may arise during the *Mānatta* period also. This is known as *Mānattacārikamūlāyapaṭikassanārahaka.* Similarly if a condemned monk has completed the *Parivāsa* and also the *Mānatta* but has not yet been formally 'called back' (*abbhāna*) by the Saṅgha and in the meantime he commits an offence of *Saṅghādisesa*; but for which he has not yet formally requested the Saṅgha for his new *Parivāsa,* such a monk is known as *Abbhānārahamūlāyapaṭikassanāraha.* (*Cv.* pp. 97-99).

Under all these above circumstances he is required to observe the same restrictions as in the case of *Parivāsa* ,except informing of it to the incoming monks in his *Vihāra* (*anārocanā*). (*Ibid.* pp. 71-74).

Mūsala

A pestle for pounding the medicines, etc. in the *Udukkhala.* This was allowed by the Buddha for the monks. (*Mv.* p. 221).

Meraya

Intoxicating spirit or liquor. It may be brewed from the flowers (*pupphāsava*), fruits (*phalāsava*), *Madhu* (*Madvāsava. Mahuvā* in Hindi), molasses (*guḷāsava*) or from the mixed ingredients (*Sambhāra saṃyutto*). If a monk drinks any kind of *meraya,* he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 51; Bhikkhunī Rule No. 132. *Pāc.* p. 151; *Pm.* (B), pp. 15 & 48. Cf. *Pupphādīhi kato āsavo merayaṃ; piṭṭhādīhi kataṃ majjaṃ surā.—Kv.* (M), p. 238; Cf. *SP.* Vol. II, p. 884). Abstention from drinking intoxicants is one of the *Sikkhāpadas* laid down for all the Bhikkhus, Bhikkhunīs, Sāmaṇeras, Sāmanerīs and for the laymen as well. (*Mv.* p. 87).

Moghasuttaka

The thread which is used for printing the lines in order to have a straight stitching. It may be dipped in the turmeric. (*Cv.* p. 205; Cf. *Vaḍḍhakīnaṃ dārūsu kālasuttena viya haliddisuttena saññākaraṇaṃ.—SP.* Vol. III, p. 1288).

Mocapāna

A sweet-drink of banana juice. (*Moca* is a kind of banana without seeds while the other kind is called *Coca,* wild banana with seeds). It is one of the eight kinds of sweet-driks (*Pānāni*) allowed by the Buddha for the monks. (*Mv.* p. 260). It is regarded as *Yāmakālika* and so, may be taken even in the afternoon or in the night. (*SP.* Vol. III, p. 1167).

Ya

Yantaka

A kind of lock. It was allowed by the Buddha to use in the *Vihāra* (*Cv.* p. 241).

Yāgu

The rice-gruel or conjey. It was taken as a breakfast. The monks used to take it after their morning wash. (Cf. *Mv.* p. 44). In the beginning the Bhikkhus hesitated to accept it when offered by the laymen; but later the Buddha sanctioned it for the monks. (*Ibid*. pp. 237-238).

The Buddha has highly praised the utility of the *Yāgu*. He has said the ten advantages of *Yāgu*. "By offering *Yāgu*, one gives life, beauty, ease, strength, intelligence; by drinking it, one checks hunger, keeps off thirst, regulates wind, cleanses the bladder and digests the food properly. It is as good as a medicine." (*Ibid.* pp. 237-238).

Usually the *Yāgu* is prepared with a large quantity of water and a handful of rice, salt, etc. In the Commentaries the preparation of other kinds of *Yāgu* is also found. The *Ambiḷayāgu* is a sour-*Yāgu* prepared with leaves, fruits, shoots, etc. (*Paṇṇaphalakaḷīramissakambiḷayāguṃ*). Another *Yāgu* is prepared with curd, sour-milk, leaves, fruits, shoots and a handful of rice. (*Dadhitakkādīni āropetā bahupaṇṇaphalakaḷīraṃ pakkhipitvāmuṭṭhimattāpi taṇḍulā pakkhittā honti.—SP*. Vol. II, pp. 843-844). Even if the cooked rice is put in the boiling water with other things, it also becomes *Yāgu*. (*Pakkuṭṭhitesu udakādī pakkhipitvā pacitvā denti yāgusaṅkhaṃ gacchati.—Ibid.* p. 843). Sometimes meat or fish is also put in it. (*Tasmiṃ vā aññāsmiṃ vā yattha macchamasaṃ pakkhipanti.—Ibid.* p. 843; *Kv.* (M p. 220.)

When the *Yāgu* becomes too thick and can be eaten only by hand (not by sipping, as usual), it is called *Bhojjayāgu*. (*Mv.* p. 238).

Yāgubhājaka (—Bhkkhu)

A monk who is selected for the distribution of *Yāgu* amongst the monks, is known as *Yāgubhājaka-bhikkhu*. An 'able' monk is selected by the Saṅgha for the purpose by holding a *Ñattidutiyakamma*. (*Cv.* p. 273).

Yāna

A vehicle or carriage. The Buddha did not allow the use of a *Yāna* for the monks, except in case of illness. And for the sick monk also, the carriers of the *Yāna* must be the male persons (but never females). (*Anujānāmi bhikkhave purisayuttaṃ* *hatthavaṭṭakaṃ.—Mv.* p. 211). If a monk used a *Yāna* without being sick, he committed the offence of *Dukkaṭa*. (*Ibid.*). A *Yāna* was never permitted for the nuns (*Cv.* p. 397), except when she was sick; otherwise an offence of *Pācittiya* was committed. (Rule No. 85. *Pāc.* p. 471).

The *Yāna* included all kinds of vehicles, chariots, carts, *Sandamānika* (a kind of chariot), sedan chairs (*sivikā*) and palanquins (*pāṭaṅkī*). All these were prohibited for the monks. (*Mv.* pp. 210-211; *Pāc.* p. 272; *Pārā.* p. 60; Cf. *SP.* Vol. III, pp. 1148-1149).

Yāmakālika

Eight kinds of sweet-drinks and the like (*Pānāni*) may be taken even in the afternoon or in the night; and hence, they are known as *Yāmakālika*. (Cf. *Saddhiṃ anulomapānehi aṭṭhavidhaṃ pānaṃ yāva rattiyā pacchimayāmasaṅkhāto yāmo tāva paribhuñjitabbato yāmo kālo assāti yāmakālikaṃ.—SP.* Vol. II, p. 861; Cf. *Pāc.* pp. 120-121). See PĀNA.

Yāvakālika

The food (*Bhojanīya* (meal) or *Khādanīya* (other eatables) when taken at the proper time is called *Yāvakālika*. The proper time means before noon. (*Pāc.* **p. 123**; Cf. *SP.* Vol. II, p. 861).

Yāvajīvikaṃ

Medicines, other than *sappi* (ghee), *navanīta* (butter), *tela* (oil), *madhu* (honey) and *phāṇita* (molasses), may be stored even for the whole life and can be used whenever necessary by a monk; hence, they are called *Yāvajīvikaṃ*. (*Mv.* p. 219 ff,; Cf. *Ṭhapetvā udakaṃ avasesaṃ sabbaṃ yāvajīvaṃ pariharitvā sati paccaye paribhuñjitabbo yāvajīvikaṃ ti vuccati.—SP.* Vol. II, p. 861; also see *Pāc.* pp. 120-121).

Yāvadatthacīvaraṃ

When a monk gets the *Kaṭhina*, he is bestowed upon with the 'privilege' (*ānisaṃsa*) of keeping any number of robes without *adhiṭṭhāna* or *vikappanā*. This is called *Yāvadatthacīvaraṃ*. (*Mv.* p. 266; Cf. *SP.* Vol. III, p. 1172). Ordinarily if a monk keeps robes without *adhiṭṭhāna* or *vikappanā*, he commits an offence of *Nissaggiya Pācittiya*. (Bhikkhu Rule No. 1, Bhikkhunī Rule No. 13; *Pm.* (B), pp. 6 & 35). It is one of the five 'privileges' (*ānisaṃsā*) that a monk gets when he is offered the *Kaṭhina*. His other 'privileges' are : He can go out without telling any person even if there is an invitation for him (*anāmantacāro*); can remain without one of the three robes (*asamādānacāro*); can take the 'group-meal' (*gaṇabhojana*); and is entitled to share from the robes donated to the Saṅgha. (*Yo ca tattha cīvaruppādo so nesaṃ bhavissati—Mv.* p. 266).

Yebhuyyasikā-Vinaya

A kind of procedure for settling a 'dispute' by majority of votes (*salākā*) of the righteous monks (*Dhammavādī bhikkhū*). This procedure is taken up only when the *Ubbāhikā* method (i. e. appointing a 'competent' bhikkhu or bhikkhus by the Saṅgha instead of taking up the matter by the whole Saṅgha) fails. The voting may be taken up by any of these three methods, *viz.*, by secret ballot (*gūḷhako*), by open ballot (*vivaṭako*) or by whispering in the ear (*kaṇṇajappako*). (*Cv.* pp. 182-184; Cf. *Kv.* (M), p. 290; *SP.* Vol. III, pp. 1272-1273).

A monk appointed by the Saṅgha to collect the ballots, is called *Salākāgāhāpaka.* (*Cv.* p. 164).

This procedure is applicable to only one type of 'dispute' (*adhikaraṇa*), the *Vivādādhikaraṇa.* (*Ibid.* p. 177; *Kv.* (M), p. 289). See also SAMATHA.

Ra

Rajana

The dye. Six kinds of dyes are allowed for the robes of the monks by the Buddha. These are made from root (*Mūlarajana*), from the trunk of a tree (*Khandharajana*), from the bark of a tree (*Tacarajana*), from the leaves (*Pattarajana*), from the flowers (*Puppharajana*) and from the fruits (*Phalarajana*). The monks should not use cow-dung or yellow earth etc. for their robes. (*Mv.* p. 302). In the Commentary some roots, barks, flowers, leaves and fruits are not considered as fit for robes' dye. For instance, *Haliddi* (turmeric) among the roots; *Mañjeṭṭha* and *Tuṅgahāra* among the trunks; *Lodda* and *Kaṇḍula* among the barks; *Alli* and *Nīli* among the leaves and *Kiṃsuka* and *Kusumba* among the flowers. (*SP.* Vol. III, pp. 1194-1195).

Rajanuḷuṅka

A laddle without handle, was known as *Rajanuḷuṅka* which was used by the monks for taking out the boiling dye. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 302), A laddle with handle was known as *Daṇḍakathālaka.* (*Ibid.* p. 302; Cf. *SP.* Vol. III, p. 1195).

Rajanakumbhī

A big jar for boiling the dye for the robes of the monks, was known as *Rajanakumbhī*. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 302).

Rajanakolamba

A big pitcher to keep the prepared dye for the robes of the monks, was known as *Rajanakolamba*. It was allowed for the use of the monks. (*Mv.* p. 303; Cf. *Rajanakolambaṃ ti rajanakuṇḍaṃ—SP.* Vol. III, p. 1195).

Rajanaghaṭa

A pitcher to keep the prepared dye for the robes of the monks. This was allowed by the Buddha for the use of the monks. (*Mv.* p. 302).

Rajanadoṇi

A wooden trough for dyeing the robes of the monks. Its use was allowed by the Buddha for the monks. (*Mv.* p. 303).

Rathattharaṇa

A kind of costly spreading, usually used on the chariots. It is regarded as *Uccāsyanamahāsayana*; and hence, its use was prohibited for the monks. If anybody used it, he committed the offence of *Dukkaṭa*. (*Mv.* p. 211). It might be used for sitting even if it belonged to a layman; but never for sleeping. (*Cv.* p. 258).

Rājabhaṭa

A government army personnel. (Cf. *Yo koci rañño bhattavetanabhaṭo sabbo rājabhaṭo ti saṅkhaṃ gacchati.—SP.* Vol. III, pp. 1047-1048). The Buddha prohibited the ordination of a *Rajabhāṭa* in the Saṅgha. If anybody ordianed him, he committed the offence of *Dukkaṭa.* (*Mv*. p. 78).

Rūpiyachaḍḍaka

A monk who is made in-charge of 'throwing away' the coins etc. which have been 'given up' by the monk who has 'expiated' himself on account of the offence of *Nissaggiyapācittiya*. Since no monk is allowed even to touch the money or coins etc., the Saṅgha has to formally appoint a *Rūpiyachaḍḍaka* monk by holding a *Ñatticatutthakama*. Only a scrupulous, just and honest monk is selected for the purpose. (*Pāra* pp. 339-340, 342).

Romanthana

Rumination. In case a monk is in the habit of ruminating, the Buddha allowed him to do so but without getting the cud out of mouth. (*Cv.* pp. 222-223).

La

Lakkhaṇāhata

A person who has been branded, as a punishment. Such a person is not eligible for ordination. If anybody ordains him, he commits the offence of

Dukkaṭa. (*Mv.* p. 79; Cf. *Yassa pana nalāṭe vā uruādīsu vā tattena lohena lakkhaṇaṃ āhataṃ hotīti lakkhaṇāhato.*—*SP.* Vol. III, p. 1050).

Lajjī

A modest or conscientious person who never commits any 'offence' knowingly; nor does he ever conceal any 'offence' if committed. He is a firm man and is never led away by anger (*dosa*), stupidity (*moha*), favour (*chanda*) or by fear (*bhaya*). (Cf. *Sañcicca āpattiṃ nāpajjati, āpattiṃ na parigūhati. Agatigamanaṃ na gacchati, ediso vuccati lajjīpuggalo.*—*Pari.* p. 281).

Lasuṇa

Garlic (of Magadhan variety). Garlic is not allowed by the Buddha for the monks. In case a monk takes the garlic, he commits the offence of *Dukkaṭa*; and a nun commits an offence of *Pācittiya.* (Rule No. 1. *Cv.* p. 230; *Pāc.* p. 235; Cf. *SP.* Vol. II, p. 959). But if anybody is sick, he can take the garlic without commiting any offence. (*Cv.* p. 313).

Lahukā—Āpatti

'Minor type of offence'. (*Cv.* pp. 170, 178, 188; *Pari.* p. 211). The five offences (*āpattis*), *viz.*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkaṭa* and *Dubbhāsita* are grouped under the *Lahukā-āpatti.* (*SP.* Vol. III, pp. 1368,1420). The other two offences, *viz.*, *Pārājika* and *Saṅghādisesa* are known as *Garukā-āpatti.* The *Lahukā-āpatti* is also called *Aduṭṭhulla* or *Desanīyāgāmaniyā-āpatti*, while the *Garukā-āpatti* is known as *Duṭṭhulla* or *Adesanīyāgāmaniyā-āpatti.* (*Ibid*).

Lakhitakacora

A 'registered thief', who is sentenced to be killed whenever and wherever is seen by anybody. (*Yattha passati tattha hantabbo.*—*Mv.* p. 79; Cf. *Yo koci corakaṃ vā aññaṃ vā garuṃ rājāparādhaṃ palāyito. Rājā ca naṃ paṇṇe vā potthāke vā itthannāmo yattha dissati tattha gahetvā māretabbo ti vā hatthapādānissa chinditabbānī ti vā ettakaṃ nāma daṇḍaṃ āhārāpetabbo ti vā likhāpeti, ayaṃ likhitako nāma.*—*SP.* Vol. III, p. 1049). Such a person is not eligible for ordination. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p 79).

Lokāyata

The scriptures embodying the philosophy of 'sophistry' or 'materialism'. (Cf. *Lokāyataṃ nāma sabbaṃ ucchiṭṭhaṃ, sabbaṃ anucchiṭṭhaṃ, seto kāko kālo bako, iminā ca kāraṇenāti niratthakakāraṇaṃ paṭisaṃyuttaṃ titthiyasatthaṃ.*—*SP.* Vol. III, p. 1297). The Buddha prohibited the monks to study it or to teach it. If one did so, he committed the offence *Dukkaṭa.* (*Cv.* p. 229).

It is known as *Cārvāka* in the Indian Philosophy.

Loṇabhesajja

The medicinal salt. It may be the sea-salt (*Sāmuddaṃ*), black-salt (*kāḷaloṇaṃ*), *Sindhava*-salt (mineral salt found in the Indus belt), *Ubbhida*-salt (the salt prepared out of earth. Cf. *Bhūmito aṅkuraṃ uṭṭhahati.—SP.* Vol. III. p. 1154; *Ūsarapaṃsumayaṃ.—Vimativinodanīṭikā* (M), Vol. II, p. 180), the *Bila* salt (a chemically prepared salt. Cf. *Dabbasambhārehi saddhiṃ pacitaṃ taṃ rattavaṇṇaṃ.—SP.* Vol, III, p. 1154), or any other salt not used with food by the people. The Buddha allowed the monks to accept it and use it only as medicine. They might keep it for any number of days. This must be used only for medicinal purposes; otherwise the offence of *Dukkaṭa* was committed. (*Mv.* p. 220).

Loṇasakkharikā

A piece of salt-crystal, used as caustic for healing the wound. Its use was allowed by the Buddha for the monks. (*Mv.* p. 224).

Loṇasovīraka

The salted vinegar. The Buddha allowed its use for the monks when they suffered from any stomach trouble. And those who were not sick might also use it mixing with water. (*Mv.* p. 228; Cf. *SP.* Vol. III, p. 1498). It is called *Sirakā* in Hindi.

Lohakaṭāha

A big pan of iron or copper. It is one of the few things of the Saṅgha which can neither be 'given away' nor can be 'divided' (*avissajjiya, avebhaṅgiya*). (*Cv.* pp. 266 & 268 Cf. *SP.* Vol. III, pp. 1324-1325)

Lohakumbhī

A large or small pitcher of iron or copper. It is one of the few articles of the *Vihāra* which can neither be 'given away (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). (*Cv.* pp. 266 & 268; Cf. *SP.* Vol. III, pp. 1324-1325).

Lohabhaṇḍa

Iron or brass wares, allowed by the Buddha for the use of the monks in the *Vihāra*, except the weapons (*paharaṇī*). (*Cv.* p. 233). A list of such iron wares are mentioned in the text. These things should neither be 'given away' (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). (*Ibid.* pp. 266 & 268). If one did so, he committed the offence of *Thullaccaya*. (*Ibid.*).

Lohabhāṇaka

A small iron or copper pot. It is one of the articles of the *Vihāra* which can neither be 'given away' (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). (*Cv.* pp. 266 & 268; Cf. *SP.* Vol. III, p. 1321).

Lohavāraka

A jar made of iron or copper. It is one of the articles of the *Vihāra* which can neither be 'given away' (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). (*Cv.* pp. 266 & 268; Cf. *SP*. Vol. III, p. 1321).

Lohituppādaka

A person who has shed the blood of the Buddha with a view to taking his life. Such a person should never be ordained; and in case he has got his ordination, this should be cancelled. (*Lohituppādako bhikkhave, anupasampanno na upasampādetabo, upasampanno nāsetabbo ti.—Mv.* p. 92 ; Cf. *Yo Devadattoviya duṭṭhacittena vadhakacittena tathāgatassa jīvamānakasarīre khuddakamakkhikāya pivanakamattam pi lohitaṃ uppādeti ayaṃ lohituppādako nāma.—SP*. Vol. III, p. 1078). Once Devadatta attempted to kill the Buddha by hurling down a stone which struck to his feet and shed the blood at the Gijjhakūta mountain. (*Cv.* pp. 293-295).

Va

Vaccakuṭī

A lavatory, latrine (complete with the doors, door-pans, door-handles, latches, etc). The Buddha allowed the *vaccakuṭī* for the monks. (*Cv.* p. 231). Special rules were laid down by the Buddha for the proper use of the *vaccakuṭī*. For instance, before entering in the *vaccakuṭī* one must make coughing sound, must keep his robes on the hanger, (*cīvaravaṃsa* or *cīvararajju*), sit there carefully, rinse properly, etc. (*Ibid.* pp. 326-327). The *vaccakuṭī* should be kept neat and tidy. The *Saddhivihārika* and the *Antevāsika* should see that the *vaccakuṭī* is clean. (*Mv.* pp. 46, 60; *Cv.* pp. 335, 339; Cf. *SP*. Vol. III, p. 1376).

The bhikkhunīs were not allowed to use the lavatory made for the monks. If a bhikkhunī used it, she committed the offence of *Dukkaṭa*. For the bhikkhunīs separate latrines, were provided. (*Cv.* p. 401).

Vaccakuṭīvatta

Duties of the monks when using the privy. For this purpose the Buddha has laid down certain rules which should be followed by the monks. For instance, it would be the offence of *Dukkaṭa* if a monk does not rinse after relieving. The monks should use the privy in the order of arrival, not according to the age; otherwise the offence of *Dukkaṭa* is committed. (*Cv.* p. 326). Before entering the privy one should make coughing sound from outside; and if there is any person inside, he should also respond by coughing. Having kept his robe on the hanger (*cīvaravaṃsa* or *cīvararajju*) one should enter into the latrine very carefully and without any hurry. One should not enter into the privy in haste or forcibly. One should not relieve himself groaning. The care should be taken that the scrapping-wood may not fall in the cesspool. While coming out one should not be hasty or come out forcefully. One should not rinse by making sound; should not leave the water in the rinsing-pot. If anybody finds the privy dirty and soiled, it should be swept. If there is no water in the pot, it should be filled. (For details see : *Cv.* pp. 326-327; Cf. *SP.* Vol. III, p. 1376).

Vaccakūpa

The cesspool. The Buddha recommended it in an *Ārāma.* It may be constructed of bricks, stone or wood. (*Cv.* p. 231).

Vaccaghaṭa

Same as *Ācamanakumbhī*, the pitcher kept in the privy for rinsing. (*Mv.* p. 165; *Cv.* pp. 232, 327).

Vaccapādukā

The foot-stool fixed in the privy. This was allowed by the Buddha for the monks. (*Mv.* p. 210; *Cv.* p. 231). It may be of stone, brick or wood. (*SP.* Vol, III, p. 1297).

Vaja

The residence of the cow-boy. (Cf. *Gopālakānaṃ nivāsanaṭhānaṃ.—SP.* Vol. III, p. 1131). The Buddha allowed this place as a residence of the monks during the rainy-season-resort (*Vassāvāsa*). (*Mv.* p. 158). In case the cowpen moves away, the monk living there during the rainy-season, should also move with it. (*Ibid.*).

Vajjanīyapuggalā

There are 21 'undesirable' persons who are prohibited to attend the *Uposatha* or *Pavāraṇā* ceremony. If they are present in the assembly, the *Pātimokkha* should not be recited. These are : *Bhikkhunī*, *Sikkhamānā*, *Sāmaṇera*, *Sāmaṇeri*, *Sikkhā pacakkhātaka* (i.e. one who has declared to disrobe himself), one who has committed the *Pārājika* offence, three kinds of *Ukkhiṭṭakā* monks (i.e. 'rusticated' monks), an eunch, an 'imposter' monk (*Theyyasaṃvāsaka*), one who has changed his religion, one who belongs to the non-human world (*Tiracchānagata*), murderer of mother, or father, or Arahanta, a seducer of nun, one who has created 'schism' in the Saṅgha, one who has shed the blood of the Buddha (*Lohituppādaka*), a hermaphrodite, a layman. (*Mv.* pp. 141-142; Cf. *Kv.* (M), p. 93). If anybody recites the *Pātimokkha* in the presence of these persons, he commits the offence of *Dukkaṭa*;

but in the presence of an *Ukkhittaka*, the offence is *Pācittiya*. (Bhikkhu Rule No. 69; Bhikkhunī Rule No. 147; *Pāc.* pp. 184-185; *Pm.* (B), pp. 17 & 50; Cf. *Kv.* (M), p. 93).

Vaṇatela

A medicated oil, to be applied on the wound. It is mentioned that if the oil does not stick with the wound, a bandage may be used (*vikāsika*). The Buddha recommended such an oil for the monks. (*Mv.* p. 224).

Vaṇabandhanacola

A bandage. This was allowed by the Buddha for the monks when suffering from a boil. (*Mv.* p. 224).

Vatthikamma

Taking out the pudendum by a thread or a leather-string etc. in order to cure fistula, is called *vatthikamma*. This was not allowed by the Buddha for the monks. If anybody did so, he committed the offence of *Thullaccaya*. (*Mv.* p. 233; Cf. *SP.* Vol. III, p. 1157).

Vatthu-avalokanā

'Examination' of a land by the Saṅgha where a cottage (*Kuṭī*) or a *Vihāra* is to be constructed. A monk who intends to build a *Kuṭī* or a *Vihāra*, should approach the Saṅgha with a request to 'examine' the land as to whether it is suitable (*anārambha*) and sufficient (*saparikkamana*) for the building of a *kuṭī* or *vihāra*. If so requested, the Saṅgha should go for 'examination'. If it is not possible for the Saṅgha, some competent monks should be deputed for this purpose. The Saṅgha should do so by holding a *Ñattidutiyakamma*. The deputed monks should go to the site and examine the land. If they find the land 'unsuitable' or 'insufficient', they forbid the monk to construct the *kuṭī* or *vihāra*. But if the land is found 'suitable' and 'sufficient', the matter is reported to the Saṅgha accordingly. The Saṅgha then gives a formal 'permission' by holding a *Ñattidutiyakamma* (*vatthudesanā*). (*Pārā.* pp. 221-222; 234-235 Cf. *SP.* Vol. II, p. 569). If a *kuṭī* or a *vihāra* is constructed without the formal 'permission' of the Saṅgha (*vatthudesanā*), an offence of *Saṅghādisesa* is committed. (Rule Nos. 6 & 7; *Ibid.* pp. 220 & 233; *Pm.* (B), p. 3).

Vandiya

A reverend. The following three persons are to be revered by a monk. These are : (i) A Bhikkhu who is elder in age (by (*Upasampadā*); (ii) An elderly righteous (*dhammiko*) monk belonging to different residence; (iii) The Buddha. (*Cv.* p. 257). For non-reverend see : AVANDIYA.

Vallikā

An ear-ornament. (Cf. *Kaṇṇato nikkhantamutto lambakādīnaṃ etaṃ adhivacanaṃ.*—*SP.* Vol. III, p. 1281). Its use was prohibited by the Buddha for the monks. If one used it, he committed the offence of *Dukkaṭa.* (*Cv.* p. 195).

Vasā

The animal fat, to be used as medicine by the monks. The fat may be of bear, fish, porpoise (*susu. Suīsa* in Hindi), pig or of ass. It is laid down that the *vasā* should be prepared and used as medicine before noon after its acceptance. It should never be left to be prepared in the afternoon. If one prepared it and used it in the afternoon, he committed the offence of *Dukkaṭa* (*Mv.* p. 219; Cf. *Pari.* p. 231; *SP.* Vol. II, p. 724).

Vassaṃ

Rainy season. (*Mv.* pp. 144-164). See : VASSĀVĀSA.

Vassaccheda

During the *Vassāvāsa* (rainy-season-resort) if a monk goes away from his residence and overstays even for one night without some 'tangible' reasons, or for more than seven nights on some emergent business (*Sattāhakaraṇīyā*), the *Vassāvāsa* is regarded as 'broken.' This is called *Vassaccheda.* By involving the *Vassaccheda* the monk commits the offence of *Dukkaṭa.* (*Yo pakkammeyya āpatti dukkaṭassa.*—*Mv.* p. 145.).

If the movement from the residence is essential on account of some emergent work or reasons, the *Vassaccheda* of course takes place, but no offence is committed. He will then be deprived of *Kaṭhina-cīvara-dāna.* (*Ibid.* pp. 155-158; Cf. *SP.* Vol. III, p. 1172). The emergent occasions may be the following: There is danger on account of wild animals; or reptiles; or thieves; or robbers, etc.; or *pisāca* (ghost); or the entire village of his subsistence or his own residence is destroyed by fire; or wahsed away by flood; or the village is pillaged by dacoits; or the entire population of the village moves away elsewhere; or there is not sufficient subsistence or medicine; or the food and medicine both are not suited to health; or there is no proper servitor to look after him (*paṭirūpo upaṭṭhāko*); or there are chances of being polluted and thereby to fall down from his Bhikkhuhood; or there has arisen the danger of *Saṅghabheda* (schism); or his presence is required at a place where the *Saṅghabheda* has arisen. (*Ibid.* pp. 352-353).

A Bhikkhu whose *Vassāvāsa* is 'broken' should not perform the *Pāvāraṇā.* But he is allowed to remain present in the *Pavāraṇā* ceremony. He should perform only *Uposatha* in place of *Pavāraṇā,* because the *Pavāraṇa* is possible only by those who have spent the *Vassāvāsa* 'uninterrupted'. (Cf. *Anujānāmi bhikkhave vassaṃ vuṭṭhānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ.*—*Ibid.* p. 167; Cf. *SP.* Vol, III, p. 1134).

Vassāvāsa

Rainy-season-resort, for the Buddhist order. It lasts for three months during which the monks stay at one place and do not move away from there.

Earliar, this traditon was followed by the mendicants of other sects. The Buddha also followed this practice and enjoined the monks to observe the *Vassavāsa.* (*Anujānāmi bhihkhave vassaṃ upagantuṃ.—Mv.* p. 144).

The *Vassāvāsa* should prefe̶rably be taken up after the full-moon day of *Āsāḷha*, i. e. from the first day of *Śrāvaṇa.* This is known as *Purimikā Vassūpanāyikā* If it is not possible to take up this 'earlier one' (*purimikā*), the 'later one' (*pacchimikā*) must be taken up which commences one month after, i. e. from the first day of *Bhādrapada.* (*Aparajjugatāyā āsāḷhiyā purimikā upagantabbā, māsagatāya pacchimikā upagantabbā.—Ibid.* p. 144). During these three months of *Vassāvāsa* the monks are not allowed to go out even for one night. If anybody goes out, he commits the offence of *Dukkaṭa.* (*Yo pakkameyya āpatti dukkaṭassa.—Ibid.* p. 144). But if there is some emergent business and going out is essential, the monk may go out from his residence but only for a period not exceeding seven nights. He must return within seven nights and then no offence is committed. The occasions for such emergent movement may be on account of some personal urgent matter; or on account of a matter relating to a Bhikkhu, or Bhikkhūnī, or a Sikkhamānā, or a Sāmaṇera, or a Sāmaṇerī, or an Upāsaka, or an Upāsikā; or on account of the illness of parents, brother, sister or any relative; or the matter may be on account of some business of the Saṅgha. The occasions may be to accept the donation of a *Vihāra*, an *Aḍḍhayoga*, a *Pāsāda*, a *Hammiya*, a cave, a *Pariveṇa*, a *Koṭṭhaka*, an *Upaṭṭhānasālā*, an *Aggisālā*, a *Kappiyakuṭī*, a lavatory, a *Caṅkamasālā*, a well, a shade for the well, a *Jantāghara*, a *Jantāgharasālā*, a *Pokkharaṇī*, a *Maṇḍapa*, an *Ārāma*, land for the *Ārāma*. These donations may be for the Bhikkhu Saṅgha or even for any individual of the Order. There may be a marriage ceremony at an Upāsaka's or Upāsikā's home. On the above occasions the monk may go out if he is specially invited with the purpose of offering *Dāna*, listening to the Dhamma or paying respects to the monks. (*Āgacchantu bhadantā icchāmi dānaṃ datum dhammaṃ ca sotuṃ, bhikkhū ca passituṃ.—Ibid.* p. 146).

When a bhikkhu or a bhikkhunī or a Sāmaṇera or a Sikkhamānā or a Sāmaṇeri is sick, or intends to disrobe (*anabhirati*) or has developed 'worry' (*kukkucca*), or has developed 'wrong views' (*diṭṭhigata*), or has committed 'grave offence' (*Saṅghādisesa*), or has to be punished for *Parivāsa* or *Mūlāyapaṭikassanā* or *Mānatta*, or is fit for *Abbhāna*, then the monk should go out even without any special invitation. The monk may also go out to attend any *Saṅghakamma*, such as *Tajjanīya*, *Niyassa*, *Pabbājanīya*, *Paṭisāraṇīya*, *Ukkhepanīya*, *Upasampadā*, even if he is not invited. But the period of his absence should not exceed seven nights. If his father or mother is sick and desires him to see, he should go without any special invitation. But if his brother, sister or any other relative is sick and desires him to see, he can go to him only if he is specially invited. Similarly on special invitation he can go out to see a *Bhikkhugatika* (one who stays with the monks in the *Vihāra*) if he is sick and desires to meet him. A monk may go out if he has to take part in any Saṅgha work, such as the construction of a *Vihāra*. But he must return within seven nights. (Cf. *Anujānāmi bhikkhave saṅghakaraṇīyena gantuṃ. Sattāhaṃ sannivatto kātabbo.—Ibid.* pp. 145-155; Also Cf. *SP.* Vol. III, pp. 1129-1130).

When the movement from the residence becomes essential on account of certain unavoidable circumstances, the *Vassāvāsa* is 'regarded as 'broken' (*vassaccheda*); but no offence is committed. He will however be deprived of the *Kaṭhina-cīvara-dāna*. (*Mv.* pp. 155-158; Cf. *SP.* Vol. III, p. 1172). Such circumstances may be the following: There is danger of wild animals, or of reptiles, or of thieves, robbers etc., or of *pisāca* (ghost), or the entire village of his subsistence or his own residence is destroyed by fire or washed away by flood, the village is pillaged by the decoits, or the entire population of the village moves away elsewhere, or there is not enough subsistence or medicine, or the food and medicine are available but do not suit to his health, or there is no competent servitor (*paṭirūpo upaṭṭhāko*), or there are chances of him being polluted and thereby he may fall down from the Bhikkhuhood (*brahmacariya*), or there has arisen the danger of *Saṅghabheda* (schism in the Order), or he has to go to persuade those who are indulged in creating schism in the Saṅgha. (*Mv.* pp. 155-158; *SP.* Vol. III, pp. 1130-1132).

The monk should spend his *vassāvāsa* at a 'proper residence' fit for the monks, such as a *Vihāra*, *Aḍḍhayoga*, *Pāsāda*, *Hammiya* or *Guhā*. (*Mv.* p. 159; *Cv.* p. 237). If he does not reside at these places, he commits the offence of *Dukkaṭa*. Besides these places, the monks may take up the *vassāvāsa* even in a *Vaja* (cowboy residence), or with a caravan or on a boat. (*Mv.* pp. 158-159). In these places he must remain there for full three months even if he has reached the termination of the journey. (*SP.* Vol. III, p. 1131). The places like the hollow of a tree, or the fork of a tree, or open sky, or a 'cemetry hut' (*chavakuṭī*), or a big umbrella, or a large jar (*cāṭi*), or any such place which is not fit for the bhikkhu's residence are not to be selected for the rainy-season-resort. If anybody selects such a place, he commits the offence of *Dukkaṭa*. (*Mv.* p. 159).

After three months, the 'earlier one' (*purimikā*) terminates on the full-moon-day of the month of Āsvina; and the 'later one' (*pacchimikā*) one month after on the full-moon-day of Kattika. The *vassāvāsa* culminates with the *Pavāraṇā* ceremony. (See: PAVĀRṆĀ).

Vassikasāṭikā

A cloth for taking bath in the rains during the rainy season. It is one of the eleven *cīvaras* (robes) of the monks. The period for 'finding out' (*pariyesanakāla*) this *cīvara* includes the last month of the summer and the three months of the rainy season. This cloth may be used during all the months of the rainy season and also a fortnight before the rains. If this *cīvara* is obtained and used out of the season, an offence of *Nissaggiya-pācittiya* is committed. (Rule No. 24; *Pārā.* pp. 358-360; *Pm.* (B), pp. 9-10; Cf. *SP.* Vol. II, pp. 730-733).

The size of this robe should be six *sugata*-spans in length and two and a half in breadth. (*Pāc.* p. 229; *Pm.* (B), p. 19).

The monks used to take their bath naked in the rains and so the Buddha recommended this *vassikasāṭikā*. (*Mv.* p. 310). The *vassikasāṭikā* when got, must be carried by the monk himself; except under the following circumstances: If he is sick, or when going out of the *Sīmā*, or crossing a river, or when the retention of it is safe in the *Vihāra* under lock and key, or if it is not yet prepared. (*Gilāno vā koti, nissīmaṃ gantuṃ vā hoti, vassikasāṭikā akatā vā hoti vippakatā vā.—Ibid.* p. 314).

Vassukkaḍḍhanā

When there is a leap year and thereby two Āsāḷha months fall in the year, the postponement of the *Vassāvāsa* (rainy-season-resort) may be extended till the end of the second Āsāḷha month. This extension of *Vassāvāsa* is known as *Vassaukkaḍḍhanā*. (*Mv.* p. 145; Cf. *Vassanāmakaṃ paṭhamamāsaṃ ukkaḍḍhitukāmo sāvanamāsaṃ akatvā puna āsāḷhimāsameva kattukāmo ti attho.—SP.* Vol. III, p. 1127).

Vassūpanāyikā

Same as VASSĀVĀSA, the rainy-season-resort. (*Mv.* pp. 144-164).

Vākacīra

A robe made out of the bark of a tree. This was not allowed for the monks by the Buddha. If anybody used it as his robe, he committed the offence of *Thullaccaya*. This was indeed used by the mendicants of other sects and so, it is also called *Titthiyadhaja*. (*Mv.* p. 320).

Vāṭa

The fence of an *Ārāma*. (*Bāṛā* in Hindi). It may be of bamboo (*veluvāṭa*) or of thorns (*kaṇṭakavāṭa*) or it may be only a ditch (*Parikhā*). (*Cv.* p. 248).

Vātapāna

The window. The Buddha found some *Vihāras* very stuffy and dark as there were no windows. He then allowed the monks to provide windows in the *Vihāras*. Three kinds of ventilators or windows are mentioned. These are: *Vedikāvātapāna* (a triangular type; Cf. *Cetiye vedikā sadisaṃ.—SP.* Vol. III, 1299), *Jālavātapāna* (a window with net or grill) and *Salākāvātapāna* (a window with bars; Cf. *Thambhaka vātapāna.—Ibid.* p. 1299). (*Cv.* p. 241).

Vātapāna-Cakkalikā

The window-grill, made of coir etc. (Cf. *Coḷakapādapuñchanaṃ bandhituṃ anujānāmīti attho.—SP.* Vol. III, p. 1299). The Buddha allowed it in the *Vihāra* to protect from the squirrels or bats, etc. (*Cv.* p. 241).

Vātapāna-Bhisikā

A window curtain or a roll to keep away the birds, squirrels, etc (Cf. *Vātapānapamāṇena bhisiṃ katvā bandhituṃ anujānāmīti attho.—SP.* Vol. III, p. 1299). Probably, it was allowed in place of the window-panes. (*Cv.* p. 241).

Vāmana

A dwarf. Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* p. 95; Cf. *SP.* Vol. III, p. 1081). In case a dwarf happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Vāraka

A jar or bucket. (*Vārako ti ghaṭo—SP.* Vol. III, p. 1321). Three kinds of *Vārakas* are mentioned. These are : *Lohavāraka* (an iron jar), *Dāruvāraka* (a wooden jar) and *Cammakhaṇḍa* (a leather bucket). The Buddha allowed the use of these *Vārakas* for the monks. (*Cv.* p. 212). The first two, i.e. *Lohavāraka* and *Dāruvāraka* are regarded as the common property of the Saṅgha and so cannot be 'given away' or 'divided'. (*Avissajjiya, avebhaṅgiya.* – *Ibid.* pp. 266 & 268).

Vāḷakambala

A blanket made from the hair of horse tail. Its use was not allowed by the Buddha for the monks. If one used it, he committed the offence of *Thullaccaya.* (*Mv.* p. 320). It was indeed used by the mendicants of other sects; and so it was also called *Titthiyadhaja.* (*Ibid.*).

Vāsī

A hatchet. It is regarded as the common property of the Saṅgha; and so it can neither be 'given away' nor can be 'divided'. (*Avissajjiya, avebhaṅgiya.—Cv.* pp. 266 & 268, Cf. *Ibid.* p. 233).

Vikaṇṇa

When the corners of the robe are deranged, the Bhikkhus are allowed to cut it and arrange the corners properly. This is known as *vikaṇṇa.* (*Vikaṇṇaṃ uddharituṃ.—Mv.* p. 312; Cf. *Suttaṃ añchitvā añchitvā sibbintānaṃ eko saṅghāṭikoṇo dīgho hoti. Vikaṇṇaṃ uddharituṃ ti, dīghakoṇaṃ.—SP.* Vol. III, p. 1198).

Vikatika

A kind of woolen spreading having designs of lions, tigers, etc. (Cf. *Sīhavyaggha̅dirūpavicitro uṇṇamayattharaṇo.—SP.* Vol. III, p. 1199). It is regarded as a costly thing and so called *Uccāsayanamahāsayana.* Its use was not allowed by the Buddha for the monks. If anybody used it, he committed the offence of *Dukkaṭa.* (*Mv.* p. 211). It might be used only for sitting even if it belonged to a layman, but never for sleeping. (*Cv.* p. 258).

Vikappanā

The formal ‘assignment’ of the ‘extra’ robe or bowl by a monk who desires to keep the ‘extra’ robes or bowls for himself. (For monks, only three robes and one bowl are allowed; and if more than these are kept, the offences of *Nissaggiya Pācittiya* are committed). The desirous monk approaches another monk (usually known as *Vinayadhara*) and tells him thus: “*Imaṃ cīvaraṃ (—pattaṃ) tuyhaṃ vikappemi*”, i. e. “I ‘assign’ this robe (or bowl) to you”. The other monk then gives back the robe (or bowl) telling thus: “*Mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathā paccayaṃ karohi*”, i.e. ‘“This is my belonging, but you may use it or throw it away as you like”. The desirous monk then takes back the robe or bowl for himself. He is now formally entitled to use it for himself without any offence, because the robe or bowl formally belongs to the other monk (not to him). This is known as *Sammukha-vikappanā.* There is another way of *Sammukha-vikappanā.* When the desirous monk ‘assigns’ the robe or bowl in the name of another monk (instead of the *Vinayadhara* whom he is handing over); and then the robe or bowl is returned in the name of the said Bhikkhu. There is another kind of *Vikappanā* known as *Parammukha-vikappanā.* In this case the desirous monk approaches another monk and tells him thus: “*Imaṃ cīvaraṃ (—pattaṃ) vikappanatthāya dammī ti*”, i.e. “I ‘assign’ you this robe (or bowl) for the purpose of *vikappanā* only”. The other monk then enquires, “Who is your friend or acquintance ?” Having known his name, he then ‘assigns’ it in the name of that friend and returns the robe or bowl to the desirous Bhikkhu telling thus: “I am giving this to you for your friend. It is your friend’s belonging. You may use it or throw it away, as you like”. The desirous monk then takes it back and he is now entiled to use it without committing any offence. (*Pāc.* pp. 165-166; *Mv.* p. 305; *Parā.* pp. 44 & 348; Cf *SP.* Vol. II, pp. 716-717; *Kv.* (M), pp. 242-244).

If a monk keeps the robe or bowl for himself offered to him for the purpose of *vikappanā*, he commits an offence of *Pācittiya.* (Bhikkhu Rule No. 59; Bhikkhunī Rule No. 140; *Pāc.* pp. 165-166; *Pm.* (B), pp. 16 & 49).

Vikalaka

In case the share of the robe to a monk is not equal to others, the *Cīvarabhājakabhikkhu* (the monk in-charge of the distribution of the robes) should make it equal by adding something or by making the monk somhow or other contented. This is known as *Vikalaka*. (*Mv.* p. 302; Cf. *SP.* Vol. III, p, 1194).

Vikāla

Literally it means 'time passed' (*vigato kālo*). But usually it is applied to the time passed for the meals of the monks. (Cf. *Kālo ti bhikkhūnaṃ bhojanakālo adhippeto.—SP.* Vol. II. p. 953). The period of *vikāla* begins from the noon (*majjhaṇhika*) and remains upto the dawn of the next day (*aruṇakāla*). (*Pāc.* pp. 121, 220).

A bhikkhu or bhikkhunī is prohitbited to take any food (*khādanīya* or *bhojanīya*) or eatables during this period. If any thing is eaten during this period, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 37; Bhikkhunī Rule No. 120; *Pāc.* pp. 120-121; *Pm.* (B), pp. 14 & 47). Even if a monk enters into a village in the afternoon without giving information to any monk of his *Vihāra*, except on some emergent business, he commits an offence of *Pācittiya*. (Rule No. 85; *Pāc.* pp. 220; *Pm.* (B), p. 19).

Vikāsika

A kind of bandage of fine cloth, in order to check the oozing of the medicinal oil from the wound. (Cf. *Telarundhanapilotikaṃ.—SP.* Vol. III, p. 1155). Such a bandage was approved by the Buddha for the monks. (*Mv.* p. 224).

Viggayha Parikamma

Rubbing one's body with another, when taking bath. (Cf. *Aññamaññaṃ sarīrena sarīraṃ ghaṃsanaṃ.—SP.* Vol. III, p. 1281). This was not allowed by the Buddha for the monks. If any monk did so, he committed the offence of *Dukkaṭa*. (*Cv.* p. 194).

Vidhā

A buckle. It is affixed at the loop of the belt (*kāyabandhana*) in order to protect it from being worn out. The *vidhā* must not be made of costly materials like gold or silver. If anybody used a *vidhā* made of gold or silver, he committed the offence of *Dukkaṭa*. It may be made of bone, ivory, horn, reed, bamboo, wood lac, fruit (nut), iron, conch-shell or thread. (*Cv.* p. 226).

Vidhūpana

A kind of fan, allowed by the Buddha for the use of the monks. (*Cv.* p. 219; Cf. *SP.* Vol. III, p. 1292).

Vinandhanarajju

The string to tie the *Daṇḍakaṭhina* (under-frame) with the *Kaṭhina* (the large wooden-frame), when stitching the robes. (*Cv.* p. 205; Cf. *Mahānisseṇiyā saddhiṃ khauddakaṃ nisseṇiṃ vinandhituṃ rajju.—SP.* Vol. III, p. 1288).

Vinandhanasutta

The thread which is fixed in the *Daṇḍakaṭhina* (under-frame) for tying the robe, when stitching. (*Cv.* p. 205; Cf. *Khuddakanisseṇiyā cīvaraṃ vinandhituṃ suttakaṃ.*—*SP.* Vol. III, p. 1288).

Vinītavatthu

An illustration which presents the exposition of an ecclesiastical rule (*sikkhāpada*), is called *vinītavatthu.* (Cf. *SP.* Vol. III, p. 1912). We find a number of such illustrations in the texts. For example, there are as many as 80 illustrations in connection with the First *Pārājika.* (*Pārā.* pp. 42-50).

Vipatti

Literally it means 'failure'.

There are four kinds of *Vipattis, viz.*, (i) *Sīla-vipatti* i.e. 'failure' of the first two moral rules, the *Pārājika* and *Saṅghādisesa*; (ii) *Ācāravipatti*, i.e. 'failure, of the remaining moral rules; (iii) *Diṭṭhi-vipatti*, i.e. 'failure' of right views regarding *Dhamma* and *Vinaya*; (iv) *Ājīva-vipatti*, i.e. 'failure' of right living. (*Pari.* pp. 168, 259; Cf. *SP.* Vol. III, p. 1397).

Vivaṭaka-Salākaggāho

A method of collection of ballot-sticks (*salākā*) by open balloting. This is applicable in an assembly where the 'consciencious' (*dhammika*) monks are in majority. (Cf. *Lajjussannāya parisāya vivaṭako.*—*SP.* Vol. III, p. 1278; Cf. *Cv.* p. 184). See also SALĀKAGGĀHO.

Vivaṭṭa

The middle section of the Bhikkhu's robe is known as *vivaṭṭa.* (*Mv.* p. 304; Cf. *Vivaṭṭaṃ ti maṇḍalaṃ ca aḍḍhamaṇḍalaṃ ca ekato katvā sibbitaṃ majjhimakhaṇḍaṃ.*—*SP.* Vol. III, p. 1196). See : CĪVARA

Vivādādhikaraṇa

The 'legal question' arising out of the 'dispute' among the monks. This 'dispute' may be on account of any of the following eighteen topics: *viz.*, (1-2) It is *dhamma* (just) or *adhamma* (unjust); (3-4) it is the *Vinaya* ('discipline') or *Avinaya* ('non-discipline'); (5-6) it is spoken by the Buddha (*bhāsitaṃ*) or not spoken by the Buddha (*abhāsitaṃ*); (7-8) it is practised by the Buddha (*āciṇṇaṃ*) or not practised by the Buddha (*anāciṇṇaṃ*); (9-10) it is laid down by the Buddha (*paññattaṃ*) or not laid down by the Buddha (*apaññattaṃ*); (11-12) it is an 'offence' (*āpatti*) or not an 'offence' (*anāpatti*); (13-14) it is a 'light offence' (*lahukāpatti*) or 'serious offence' (*garukāpatti*); (15-16) it is an 'offence' which can be 'done away with' and the monkhood remains (*sāvasesāpatti*, the 'offence' other than

Pārājika) or which cannot be 'done away' with and the monkhood ceases for ever (*anavasesāpatti*, i.e. *Pārājika*); (17-18) it is the 'grievous offence' (*duṭṭhullāpatti*, i.e. *Pārājika & Saṅghādisesa*) or the 'non-grievous offence' (*aduṭṭhullāpatti*, i.e. other than the *Pārājika* and *Saṅghādisesa*). (*Cv.* pp. 170-171).

The 'settlement' of the *Vivādādhikaraṇa* may be arrived at by two ways, *viz.*, (1) 'verdict' in presence (*sammukhavinaya*) and (2) 'verdict' by the majority of 'righteous' monks (*yebhuyyasikā*). (*Cv.* pp. 177-170; Cf. *SP.* Vol. III, p. 1461).

Vissāsagahaṇa

Taking away a thing belonging to another person thinking that the owner will not mind it. It is known as *vissāsagahaṇa.* It is of course improper to take away any thing belonging to another monk; but a monk may take away the things belonging to a friend (*sandiṭṭho*), or to a very close friend (*sambhatto*), or when he is so asked to take away the things of another monk (*ālapito*) and that also if the owner-monk is alive (*jīvati*), (because the property of a dead monk belongs to the Saṅgha); or it is definite that if taken away, the owner-monk will be happy (*jānāti ca gahite me attamano bhavissati.*). (*Mv.* p. 312; Cf. *SP.* Vol. III, pp. 1197-1198).

Vihāra

A monastery, a residential building for the Buddhist mendicants. It is one of five kinds of 'lodgings' (*senāsanāni*) allowed by the Buddha for the residence of the monks. The others are : *Aḍḍhayoga*, *Pāsāda*, *Hammiya* and *Guhā*. (*Cv.* p. 239. On p. 259, the utility of a *Vihāra* is mentioned. See also *Mv.* p. 55, the Gāthās 1-5).

The *Vihāra* is regarded as the property of the Buddhist Saṅgha at all the places and for all the times to come. (*Cv.* p 240). And so, it can never be 'given away' (*avissajjiya*) nor can be 'divided' (*avebhaṅgiya*). If anybody does so, he commits the offence of *Thullaccaya*. (*Ibid.* pp. 266-268).

The *Vihāra* may be plastered one, or coated or coloured with white, black or *Geruka* (reddish) materials. (*Ibid.* p. 244). It may be decorated with the paintings of flowers, creepers, etc., but never with the pictures of men or women. If one does so, he coommits the offence of *Dukkaṭa*. (*Ibid.* p. 245).

A *Vihāra* may have three kinds of apartments or chambers, *viz.*, a square (*sīvikāgabbha*), a long quadrangle (*nālikāgabbha*), a chamber on the upper storey (*hammiyagabbha*). In a large *Vihāra* the chamber (*gabbha*) may be in the middle, but in a small *Vihāra* it may be constructed at one side. (*Ibid.* p. 245).

The *Vihāra* should be provided with wooden pegs (*Bhittikhīla nāgadantakaṃ*), a bamboo or string (*Cīvaravaṃsa*, *Cīvararajju*) to hang the robes. (*Ibid.* p. 246). There should be a refectory (*Upaṭṭhānasālā*) for the purpose of taking meals. Near this place a small room should be built to keep the drinking water (*Pānīyasālā*). The water-room or *Pānīyasālā* should be provided with cups, glasses, etc. (*Ibid.* pp. 246-247). A fire-place or *Aggisālā* and a courtyard or *Parivaṇa*, etc. should also be provided in a *Vihāra*. For the protection of the *Vihāra* the Buddha recommended fence, hedge, gates, etc. (*Ibid.* pp. 247-248).

The roof of the *Vihāra* may be of brick, stone, *Cunam* (lime), grass or leaves. (*Ibid.* p. 248).

As regards the location of a *Vihāra* the most suitable place is that which is neither very far from the village or *nigama* or town nor too close to it. There should be easy approach, not crowded in the day and quiet at night. It is fit for the solitude, a lonely place, fit for meditation. The *Veḷuvanārāma* at Rājagaha (*Mv.* p. 38) and the Anāthapiṇḍikassa Jetavanārāma (*Cv.* pp. 252-253) at Sāvatthi were built in such surroundings (Cf. *Gāmato neva atidūre na accāsanne, gamanāgamanasampannaṃ, atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ, appanigghosaṃ, vijanavātaṃ manussārāhaseyyakaṃ, paṭisallānasāruppaṃ.*—*Cv.* pp. 252-253).

A *Vihāra* may be constructed for the personal use (*puggalika*) or for the use of whole Saṅgha (*sāṅghikaṃ*). To construct a *Mahallaka Vihāra* (i. e. a large *Vihāra*; larger than a *Kuṭī*) for an individual monk (by a *Dāyaka*) the desirous monk must get the proposed site 'examined' (*vatthu-olokana*); and the formal 'approval' of the Saṅgha (*vatthu-desanā*) must be obtained. If such a *Vihāra* is constructed without the *vatthu-desanā* of the *Saṅgha*, an offence of *Saṅghādisesa* is committed. (Rule No. 7; *Pārā.* p. 233).

No monk should turn out any monk from the *Vihara* out of anger if the latter is already allowed to stay. (*Cv.* p. 262). If one does so, he commits the offence of *Pācittiya.* (Bhikkhu Rule No. 17, Bhikhunī Rule No. 113: *Pāc.* pp. 68-69; *Pm.* (B), pp. 12 & 46).

The Bhikkhu who is made in-charge of alloting the rooms or beds in a *Vihāra* is called the *Senāsanagāhāpaka.* He is selected by the Saṅgha by holding a *Ñattidutiyakamma.* (*Cv.* 262; Cf. *SP.* Vol. III, pp. 1306-1307).

The following things of the *Vihāra* should never be 'given away' (*avissajjanīya*) nor be 'divided' (*avebhaṅgiya*): *viz.*, *Ārāma*, its land, *Vihāra* and its land, couch (*mañca*), chair (*pīṭha*), bolster (*bhisi*), pillow (*bimbohana*), iron or copper pitchers (*lohakumbhī*), iron jar (*Lohavāraka*), iron or copper utensils (*lohakaṭāha*), hatchet (*vāsi*), large axe (*parasu*), axe (*kuṭhārī*), hoe (*kuddāla*), chisel (*nikhādana*), creeper, bamboo, *Muñja* or *Babbaja*, grass, earth, wood-material, earth-material. (*Cv.* pp. 266, 267-268).

Vījanī

A fan. The Buddha allowed three kinds of fans for the monks; *viz.*, (i) a fan made of bark (*vākamaya*), (ii) of *Usīra* grass (*usīramaya*) and (iii) of peacock feather (*moraviñchamaya*). (*Cv.* p. 219; Cf. *SP.* Vol. III, p. 1292).

Vīsatimaṭṭha

Decorating all the twenty nails of hands and feet. This was prohibited by the Buddha for the monks. If one did so, he committed the offence of *Dukkaṭa*. Of course the nails must be kept clean. (*Cv.* p. 224; Cf. *Vīsati pi nakhe likhitamaṭṭhe kārāpeti.—SP.* Vol. III, p. 1293).

Vuṭṭhāna – Sammuti

The Bhikkhunī-Saṅgha gives the formal 'sanction' to a *Sikkhamānā* for attaining her *Upasampadā*. This is known as *Uṭṭhāna-sammuti*. For this purpose the Bhikkhunī-Saṅgha holds a *Ñattidutiyakamma*. After the *Uṭṭhānasammati* the *Sikhhamānā* is eligible to get her *Upasampadā* or higher ordination to become a Bhikkhunī. In case any nun confers *Upasampadā* upon a *Sikkhamānā* without having this 'sanction', she commits an offence of *Pācittiya*. (Rule No. 64; *Pāc.* pp. 438-439, 444; *Pm.* (B), p. 43; Cf *SP.* Vol. II, pp. 982-983. See SIKKHAMĀNĀ also).

Vuṭṭhāpana—Sammuti

The Bhikkhunī-Saṅgha gives a formal 'sanction' to a nun who has at least completed twelve years as a Bhikkhunī, to confer the *Upasampadā* upon a *Sikkhamānā* and to act as her *Upajjhāyinī*. This 'sanction' is known as *Vuṭṭhāpana-sammuti*. For this purpose the Bhikkhunī-Saṅgha holds a *Ñattidutiyakamma*. In case a Bhikkhunī confers the *Upasampadā* or acts as *Upajjhāyinī* without this 'sanction', she commits an offence of *Pācittiya*. (Rule No. 75; *Pāc.* p. 457-458; *Pm.* (B), p. 44).

Veṭhana

A turban or a head-dress. It was prohibited by the Buddha for the monks. If one used it, he commited the offence of *Dukkaṭa*. (*Mv.* p. 321).

Vedikā – Vātapāna

A window having the form of a fire-altar, i.e. a triangular shaped ventilator. (Cf. *Cetiye vedikā sadisaṃ.—SP.* Vol. III, p. 1299). A *Vihāra* may have this type of window. (*Mv.* p. 241).

Vehāsakuṭī

Another storey inside a room (like a loft) so built as to serve the purpose of putting a cot for sleeping or sitting. This upper storey does not have any floor but only beams are fixed. Hence it is called *Vehāsa-kuṭī*; i. e. 'a room in the sky'. This upper storey should be high enough so that a middle-size man can stand without knocking against the beams. (*Pāc.* p. 70; Cf. *SP.* Vol. II, p. 799; *Kv.* (M), p. 206).

Sauttaracchada

A bed with the red canopy over head. (Cf. *Sahauttaracchadanena uparibandhena rattavitānena saddhiṃ ii attho.—SP.* Vol. III, p. 1150). It was regarded as *uccāsayanamahāsayana*, not allowed for the use of the monks. If any monk used it, he committed the offence of *Dukkaṭa*. (*Mv.* p. 211). It might be used for sitting but never for sleeping even if it belonged to a layman. (*Cv.* p. 258).

Saṃvāsa

Living together or co-residence with the monks of the Saṅgha. (Cf. *Pakatattā bhikkhū saha vasanti ethāti saṃvāsa. Ekakammādiko tividhopi vidhi saṃvāso nāma.—Kv.* (M), p. 109). There are however three types of *saṃvāsa*, *viz.*, (i) Living with those who perform the *Saṅghakamma* together within one *Sīma* (*Ekākamma-saṃvāsa*); (ii) Living with those who recite the *Pātimokkha* together within one *Sīmā* (*Ekuddesa-saṃvāsa*); (iii) Living with those scrupulous monks who observe the precepts together (*Samasikkhatā-sāṃvāsa*).

An *asaṃvāsika* monk is not eligible to live with other monks and he can not attend any *Saṅghakamma*.

Saṃvelliya (I)

A mode of putting on the under-garment, as a loin cloth; as the wrestlers put on. (Cf. *Mallakammakārādayo viya kaccham bandhitvā nivāsenti.—SP.* Vol. III, p. 1295). A Bhikkhu is not allowed to put on the robe in this fashion. If one puts on his robe in this fashion, he commits the offence of *Dukkaṭa*. (*Cv.* p. 227).

Saṃvelliya (II)

A kind of cloth used during menses is also known as *Saṃvelliya*. This was allowed by the Buddha for the nuns. (*Cv.* p. 391).

Sakaṇṇajappaka-Salākaggāho

A method of collecting the ballot-sticks (*Salākā*-votes) by whispering in the ears the colours of ballot-sticks of different groups to each monk. This is required when in the assembly the majority belongs to the fools. (Cf. *Bālussannāya parisāya sakaṇṇajappako.—SP.* Vol. III, pp. 1278-1279. Also Cf. *Cv.* p. 184). Also see SALĀKAGGĀHO.

Sakāya Nirutti

'Buddha's own language', Māgadhī. (Cf. *Sakāya nirutti nāma sammāsambuddhena vuttappakārena māgadhiko vohāro.—SP.* Vol. III, p. 1297). This was the language in which the Buddha recommended the monks to learn the 'words of the Buddha' (*Buddhavacana*). (*Cv.* p. 229).

Here the term 'own language' denotes the 'common language' which was spoken by the Buddha and his Saṅgha and also by the public at large. This was the *lingua franca* of the time, not particularly of the Buddha alone. It was, therefore, given the popular common name, Māgadhī. (Cf. *Sakāya niruttiya buddhavacanaṃ dūsentī ti=Māgadhabhāsāya sabbesaṃ vatthuṃ sukaratāya hīnajacca uggaṇhantā dūsentī ti attho.—Vimativinodanīṭīkā* (M), Vol. II, p. 236).

Saṅkacchikā or **Saṅkaccikā**

The bodice. A Bhikkhunī should not enter into the village without putting on the bodice. If one goes without it, she commits an offence of *Pācittiya.* (Rule No. 96; *Pāc.* p. 480; *Pm.* (B), p. 45; Cf. *SP.* Vol. II, p. 991).

Saṅgāmavacara

The same as *Codaka*. This term occurs only in the *Parivārapāli.* (*Pari.* pp. 289, 292; Cf. *SP.* Vol. III, p. 1473).

Saṅgīti

Collective recitation of the 'words of the Buddha' in order to compile and edit the scriptures; a council. The First Saṅgīti was held at Rājagaha soon after the *Mahāparinibbāna* of the Buddha. This convocation was attended by five hundred monks; and so it was called *Pañcasatikā Saṅgīti.* (*Cv.* pp. 406-414). The Second Saṅgīti was held at Vesālī, a century after the death of the Buddha. This was attended by seven hundred monks and so it was called *Sattasatikā Saṅgīti.* (*Ibid.* pp. 416-430).

Saṅgha

The 'assembly' of Bhikkhus or Bhikkhunīs.

An assembly of eight '*Ariyapuggalas*' (i.e. those who have attained the *Magga* or *Phala* stage of *Sotāpanna, Sakadāgāmī, Anāgāmī* and *Arahata*) is distinguished by the term '*Dakkhiṇeyya-saṅgha*'. The Common assembly of the monks is called *Sammuti-saṅgha.* (Cf. *Avisesena bhikkhusamūho sammutisaṅgho.—Kv.* (M) p. 85).

An assembly of four monks is known as *Catuvagga-saṅgha.* This Saṅgha is competent to perform all types of *Saṅgha-kammas* except the *Upasampadā*, *Pavāraṇā* and *Abbhāna*. The *Pañcavagga-saṅgha*, i. e. the assembly of five monks is competent to perform all the *Saṅgha-kammas* except the *Upasampadā* (in the Majjhimadesa) and *Abbhāna*. The assembly of ten monks, the *Dasavagga-saṅgha* can perform all the *Saṅgha-kammas* except the *Abbhāna*. The assembly of twenty or more monks, *Vīsativagga-saṅgha* & *Atirekavīsativagga-saṅgha*, is fully eligible to perform all the

Saṅgha-kammas. (*Mv.* pp. 333-336; Cf. *Kv.* (M) pp. 85-86). Thus an assembly of at least four monks or nuns is called Saṅgha. An assembly of two or three monks is known as '*Gaṇa*' (i.e. group) and a solitary person is called '*Puggala*'. The following four 'acts' (*Kammas*) can be performed only by the Saṅgha, *viz.*, *Apalokanakamma*, *Ñattikamma*, *Ñattidutiyakamma* and *Ñatticatutthakamma.* (*SP.* Vol. II, p. 903).

Saṅghabhatta

A meal given to all the monks of a Saṅgha living at a place. It is a sort of congregational invitation. The Buddha allowed such a meal for the monks. (*Cv.* p. 272; *Mv.* p. 55; Cf. *SP.* Vol. III, p. 1335).

Saṅghabheda

A 'schism' or 'disunion' in the Saṅgha. On any matter if there are at least five *Adhammavādī* (unrighteous) monks on one side and at least four *Dhammavādī* (righteous) monks on the other, it is called *Saṅghabheda.* But if the number of the parties is less than the above, it is known as *Saṅgharāji*, (because the minimum number of monks to constitute a Saṅgha is four, and so, 5:4 can alone create the *Saṅghabheda* in true sense). (*Cv.* p. 305).

The *Saṅghabheda* can be created by the fully ordained monks, not by Bhikkhunīs, or Sikkhamānās, or Sāmaṇeras, or Sāmaṇerīs, or Upāsakas, or Upāsikās. They can however connive at a 'schism'. (*Ibid.* p. 305).

What are the characteristics of a Saṅgha 'split' ? When the monks advocate the non-Dhamma as Dhamma, the Dhamma as non-Dhamma, the non-Vinaya as Vinaya, the Vinaya as non-Vinaya, the non-spoken by the Buddha as spoken, the spoken by the Buddha as non-spoken, the non-practised by the Buddha as practised, the practised by the Buddha as non-practised, the not-laid down by the Buddha as laid down, the laid down by the Buddha as not-laid down, the non-offence as offence, the offence as non-offence, the ordinary offence as serious offence, the serious offence as ordinary offence, the *Sāvasesa* offence (other than *Pārājika*) as *Anavasesa* (*Pārājika*), the *Duṭṭhulla* offence (*Pārājika* and *Saṅghādisesa*) as *Aduṭṭhulla* (other offences). On these above points they differ and split and hold *Uposatha*, *Pavāraṇā* and other *Saṅgha-kammas* separately, then it should be regarded as the Saṅgha 'split'. This is known as *Saṅghabheda* or 'schism' in the Saṅgha. (*Ibid.* p. 306).

If any monk endeavours to create a 'schism' in the Saṅgha, he should be warned three times for not doing so. But if he does not pay heed to these warnings of the Saṅgha, he commits an offence of *Saṅghādisesa.* (Bhikkhu Rule No. 10, Bhikkhunī Rul No. 14; *Pārā.* pp. 258-259; *Pm.* (B), pp. 31 & 32; Cf. *SP.* Vol. III, pp. 1364-1369).

Saṅghabhedaka (—Bhikkhu)

A monk who creates a 'schism' in the Bhikkhu-Saṅgha is known as *Saṅghabhedaka.* Should a Bhikkhu endeavour to advocate *Dhamma* as *Adhamma* and

Adhamma as *Dhamma*; or *Vinaya* as *Avinaya* and *Avinaya* as *Vinaya*; or what is told by the Bhddha as not told and not told as told by the Buddha; or what was practised by the Buddha as not practised and not practised as practised by the Buddha; or what was instructed by the Buddha as not instructed and not instructed as instructed by the Buddha; or what was 'offence' as 'non-offence' and 'non-offence' as 'offence'; or serious 'offence' as light; light offence as serious; or *Sāvasesa* offence (other than *Pārājika*) as *Anavasesa* (*Pārājika*) and *vice versa*; or *Duṭṭhulla* offence (*Pārājika* and *Saṅghādisesa* offence) as *Aduṭṭhulla* (other offences) and *vice versa*. Such a Bhikkhu is regarded as *Saṅghabhedaka*. (*Cv*. p. 306). Such a person should not be given *Upasampadā*; and in case already conferred upon, it should be cancelled (*Mv*. pp. 142, 187). Only a Bhikkhu can become the *Saṅghabhedaka*, but not a Bhikkhunī or Samaṇera or Sāmaṇerī or Sikkhamānā or Upāsaka or Upāsikā. (*Cv*. p. 305).

If a monk attempts to create the 'schism' in the Saṅgha, he commits an offence of *Saṅghādisesa*. (Bhikkhu Rule No. 10; Bhikkhunī Rule No. 14; *Pārā*. pp. 258-262; *Pm*. (B), pp. 3 & 32).

Saṅgharāji

A 'dissension' in the Saṅgha where the number of the monks is eight or less. Such an occasion may arise when there are three *Dhammavādī* (righteous) monks on one side and four *Adhammavādī* (unrighteous) monks on the other and the eighth monk announces and distributes voting tickets (*salākā*) with these words: "This is *Dhamma*, this is *Vinaya*, this is the instruction of the *Satthā*, hold this voting ticket and give your approval of it". Under this circumstance it is regarded as 'dissension' or *Saṅgharāji*; but not a 'schism' (*Saṅghabheda*) because both the parties of the monks do not have the minimum number to constitute the Saṅgha in true sense. (In this case, one party has only three monks whereas the minimum number to constitute a Saṅgha should be at least four or more). On some occasions when there are nine monks, out of which four are on one side and four are on the other and the ninth monk announces as above, then also it may be a *Saṅghrāji* and not a *Saṅghabheda*, because in some ecclesiastical actions the minimum number of the Saṅgha is five, not four. But if the ecclesiastical action for which there needs only four monks to constitute the Saṅgha, then it may be regarded as a *Saṅghabheda*. Thus ordinarily any disintegration of the Saṅgha consisting of nine or less monks is called *Saṅgharāji*, and if more than nine monks, it is known as *Saṅghabheda*. (*Cv*. pp. 305).

Saṅghasāmaggī

'Communion of the Saṅgha'. When there arises any dispute in the Saṅgha and thereby the Saṅgha is likely to 'split', the Buddha has asked the monks to get themselves 'united'. For this purpose all the monks (leaving none, not even the sick) should assemble at a place and hold a *Ñattidutiyakamma* to this effect. Just after this an *Uposatha* (i. e. *Sāmaggī Uposatha*) should be held and the *Pātimokkha* should be recited. (*Mv.* p. 389). This is known as *Saṅghasāmaggī*. (Cf. *SP.* Vol. III, p. 1485).

In case a *Saṅghasāmaggī* is held with no sincerity at all but only as a show to settle down the dispute (*atthāpetāvyañjanupetā*), it is regarded as *Adhammikā Saṅghasāmaggī*. *A Saṅghasāmaggī* which is held with genuine intention to settle down the dispute (*atthupetā ca vyañjanupetā*) is considered as *Dhammikā Saṅghasāmaggī*. (*Ibid.* p. 390).

If a genuine *Saṅghasāmaggī* is held, the monks state only the *Dhamma* as *Dhamma*, *Adhamma* as *Adhamma*, *Vinaya* as *Vinaya*, *Avinaya* as *Avinaya*, what is said by the Buddha as said, what is not said as not said, what is practised by the Buddha as practised and not practised as not practised, what is laid down by the Buddha as laid down and not laid down as not laid down, what is 'offence' as 'offence' and 'non-offence' as 'non-offence', grievous 'offence' as grievous 'offence' and light 'offence' as light 'offence', *Sāvasesā* 'offence' (other than *Pārājika*) as *Sāvasesā* and *Anavasesā* 'offence' (*Pārājika*) as *Anavasesā* 'offence', what is *Duṭṭhullā* 'offence' (*Pārājika* and *Saṅghādisesa* 'offences') as *Duṭṭhullā* and *Aduṭṭhullā* 'offence' (other than *Pārājika* and *Saṅghādisesa*) as *Aduṭṭhullā*. And they also hold the *Uposatha* or *Pavāraṇā* and other *Saṅgha-kammas* unitedly at one place, but never separately. This is known as 'communion of the Saṅgha' (*Saṅghasāmaggī*). (*Cv.* p. 306).

Saṅghāṭī

The upper robe of a member of the Buddhist Order to cover up the body. It is one of the three main robes (*cīvaras*) of the Buddhist monks. (*Mv.* p. 305).

If the material is new, it is usually made of two layers. (*Ibid.* p. 305). And in case the material is old, it may be made of four layers; and if the material is the *Paṃsukūla* (rag), the layers may be of any number as according to the need. (*Kkuddakasikkhā* (M), Gāthā Nos. 52, 53).

The size of the *Saṅghāṭī* should not be equal or more than that of the *Cīvara* of the Buddha (*Sugatacīvarappamāṇa*); i.e. it must be less than nine Sugata-spans in length and six Sugata-spans in breadth (as this was the size of the Buddha's *Saṅghāṭī*). If it is so, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 92; Bhikkhunī Rule No. 166; *Pāc.* p. 231; *Pm.* (B), pp. 10 & 52).

In the *Khuddakasikkhā* (*Gāthā* No. 45) it is mentioned that the *Saṅghāṭī* and *Uttarāsaṅga* are of equal sizes. The smallest size as given there is four full-stretched arms and one close-fisted-arm in length; and in breadth it is two full-stretched arms and one close-fisted-arm.

A Bhikkhu is not allowed to live by keeping away any of the three *Cīvaras* (*viz.*, *Saṅghāṭī*, *Uttarāsaṅga* and *Antaravāsaka*) even for a night. If one does so, he commits an offence of *Nissaggiya Pācittiya*. (Rule Nos. 2 & 14; *Pārā.* pp. 291-295; *Pm.* (B), pp. 6 & 14; *Pari.* p. 16). When entering into a village, it is laid down by the Buddha that the *Saṅghāṭi* must be carried along with the other two *cīvaras* (the *uttarāsaṅga* and *antaravāsaka*); otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 313). Certain exemptions are also mentioned. For instance, when the monk is sick; or when it is 'rainy season'; or when crossing a river; or if the *Vihāra* is safe and well protected; or when the Bhikkhu has received the *Kaṭhina*. (*Gilāno vā hoti, vassikasaṅketaṃ vā hoti, aggaḷaguttavihāro vā hoti atthatakaṭhinaṃ vā hoti.—Ibid.* p. 313).

As it was the thickest robe of the monks, it was probably used mostly during the winter season for covering up the whole body from all sides (*pārupana*); and the *Uttarāsaṅga* was mostly used during the summer and rainy seasons, although the *Saṅghāṭi* was also kept.

The *Saṅghāṭi* must be dyed with the *Kasāya* (yellow colour) and then 'disfigured' (*dubbaṇṇakaraṇa*) at one of its ends. (*Ibid.* p. 302; Cf. also p. 321; *Pm.* (B), p. 9; *Kv.* (M), p. 242; *SP.* Vol. II, pp. 888-889).

The *Saṅghāṭi* should be used very carefully. It should not be used for sitting in the *Pallatthikā* (squatting) posture. If one did so, he committed the offence of *Dukkaṭa*. (*Cv.* p. 225).

Saṅghāṇi

A kind of waist ornament. (Cf. *Yā kāci kaṭūpagā.—Pāc.* p. 472; *SP.* Vol. II, p. 989). A Bhikkhunī should not use it; otherwise an offence of *Pācittiya* was committed. (Rule No. 86; *Pāc.* p. 472; *Pm.* (B), p. 45).

Saṅghādisesa

The *Saṅghādisesa* is the second 'offence' in order of gravity, the first being *Pārājika*. There are altogether thirteen *Saṅghādisesa* offences in the Bhikkhu *Pātimokkha*. Out of them the first five relate to sex; the next two, Nos. 6 & 7 are in connection with the construction of the cottages or *Vihāras*; Nos. 8 & 9 are concerned with the false accusation of an 'offence'; the next 10 & 11 are about the 'schism' in the Saṅgha and the last two (12 & 13) are in connection with the obstinacy of a monk who not minding the admonitions polluts the 'faith' of a devout family. In the *Bhikkhunī Pātimokkha* however the number of this offence is seventeen, out of which seven offences, namely 7th, 8th, 9th, 14th, 15th, 16th and 17th are common to both, corresponding to the 5th, 8th, 9th, 10th, 11th, 12th & 13th of the Bhikkhu *Saṅghādisesa* respectively. Out of the remaining ten, the first deals with the behaviour of a quarrelsome nun; the second with those who admit that lady into the Saṅgha who is a thief or condemned to death; the third one is about those who go alone into the village or to the bank of a river or reside alone in the night; the fourth deals with those who 're-admit' the 'suspended' (*ukkhittā*) one without the sanction of the Saṅgha; the fifth and sixth relate to such actions which may give occasions to moral lapses; while the tenth and the eleventh concern to those who show disrespect to the Buddha, Dhamma and Saṅgha or accuse the Saṅgha of favouritism. The remaining two, 12th & 13th forbid the nuns to associate too closely with the householders and to conceal the lapses of others respectively.

The first nine of the Bhikkhu *Saṅghādisesa* group are called '*Paṭhamāpattikā*' and the rest four '*Yāvatatiyakā*' because the former ones accrue the punishment at once while the latter after three admonitions. (*Pm.* (B). p. 5; Cf. *Kv.* (M), p. 114.; *SP.* Vol. II, p. 633). The punishment for these offences are *Mānatta* or *Parivāsa* (combined wih *Mānatta*), as the case may be. (*Pārā.* pp. 276-277). For the Bhikkhunīs only the *Mānatta* of a fortnight is given, and not the *Parivāsa* even if it is concealed for some period. (*Pāc.* 328).

It is called *Saṅghādisesa* because the infliction of the punishment (*Parivāsa* or *Mānatta*) and its revocation (*Abbhāna*) both require the sanction of the Saṅgha in the beginning (*Ādi*) and also in the end (*Sesa*). Hence it is known as *Saṅghādisesa.* (Cf. *Saṅgho ādimhi ceva sese va icchitabbo assāti Saṅghādiseso*—*Kv.* (M) p. 127; Also *Saṅghādiseso ti saṅgho va tassā āpattiyā parivāsaṃ deti, mūlāyapaṭikassati, mānattaṃ deti, abbheti, na sambahulā na ekapuggalo. Tena vuccati Saṅghādiseso.*—*Pārā.* pp. 152, 276; *Pari.* p. 263: Cf. *SP.* Vol. II, p. 518).

It is also included in the most serious group of offences, the *Duṭṭhulla-āpatti* or *Garukā-āpatti.*

Saññāvimokkhā-Āpatti

An 'offence' (*āpatti*) which has been committed intentionally with some motive. (Cf. *Sacittakā āpatti saññāvimakkhā.*—*SP.* Vol. III, p. 1421; also *Yato vitikkamasaññāya abhāvena muccati ayaṃ saññāvimokkhā.*—*Kv.* (M), p. 112; *Pari.* p. 212).

Satavalika

A mode of putting on the under-garment arranged in many folds. (Cf. *Dīghasāṭikaṃ anekakhattuṃ obhañjitvā ovaṭṭikaṃ karontena nivatthaṃ.*—*Vāmadakkhiṇapassesu vā nirantaraṃ valiyo dassetvā nivatthaṃ.*—*SP.* Vol. III, p. 1294). This fashion was not allowed by the Buddha for the monks. If one put on his under-garment in this fashion, he committed the offence of *Dukkaṭa.* (*Cv.* p. 227).

Sativinaya

A kind of procedure for the 'settlement' of a 'case' or 'dispute' (*adhikaraṇa*) concerning with an *Arahanta* monk. This is an appeal made by an *Arahanta* monk when he is being charged with some false 'offence' which he can never commit. The Saṅgha then formally approves of his immunity from committing any 'offence' as he is a *Khīṇāsava* (emancipated) and as also he is 'vigilant' enough not to commit any offence intentionally. The Saṅgha approves of it by holding a *Ñatticatuttha-*

kamma. Thus, when so formally approved by the Saṅgha, no accusation against him can stand. (Cf. *Ayaṃ pana sativinayo khīṇāsavasseva dātabbo, na aññasa antamaso anāgāmino.*—*SP*. Vol. III, pp. 1271, 1460; *Dinne pana sativinaye puna tasmiṃ puggale kassaci anuvādo na rūhati.*—*Kv.* (M), p. 290; Cf. *Cv.* pp. 184-185).

This procedure is applicable to only one kind of 'case', i.e. *Anuvādādhikaraṇa.* (*Kv.* (M), p. 290; *Cv.* pp. 184-185).

This procedure requires five conditions, *viz.*, (i) The monk being accused is 'pure' and free from any 'offence' (*suddhassa anāpattikassa dānaṃ ekaṃ*), (ii) the monk is actually being accused by another monk (*anuvāditassa dānaṃ ekaṃ*), (iii) the monk requests the Saṅgha to declare him immunity from committing any 'offence' (*yācitassa dānaṃ*), (iv) the Saṅgha is alone competent to grant such an immunity from 'offence' (*saṅghena dānaṃ ekaṃ*), (v) the immunity granted by the Saṅgha is just and unanimous (*dhammena samaggena*). (*SP*. Vol. III, pp. 1271-1272; *Pañcimāni, bhikkhave, dhammikāni sativinayassa dānāni. Suddho hoti bhikkhu anāpattiko, anuvadati ca naṃ, yācati ca, tassa saṅgho sativinayaṃ deti dhammena samaggena.*—*Cv.* pp. 158-185). See also SAMATHA.

Sattabbhantara-Sīmā

In case the Bhikkhus living in a forest are to hold *Uposatha* or any *Saṅghakamma*, an area of seven *abbhantaras* (i.e. 28×7=196 hands) all around is regarded as the *Sīmā* or 'boundary' for the purpose. This is known as *Sattabbhantara-sīmā*. (*Agāmake ca, bhikkhave, araññe sattabbhantarā. Ayaṃ tattha samānasaṃvāsā ekūposathā.*—*Mv.* p. 113; Cf. *Kv.* (M), p. 90; *SP*. Vol. III, p. 1109). It is also called *Abaddhasīmā* as it requires no demarcations or signs nor the *Ñatticatutthakamma* is necessary for its fixation. (*Mv.* p. 113.). See also SĪMĀ.

Sattāhakaraṇīya

As a rule the monks are not allowed to wander during the *Vassāvāsa* (rainy-season-resort); but if there arises some urgent business and movement from the residence becomes imperative, the bhikkhus are allowed to do so. But the period of absence from his residence should not exceed seven nights. This is known as *Sattāhakaraṇīya*. (*Mv.* pp. 145-155). The occasions for such a movement may arise on account of some personal urgent affair, or on account of a Bhikkhū, or a Bhikkhunī, or a Sikkhamānā, or a Sāmaṇerī, or an Upāsaka, or an Upāsikā, or parents, or brother, or sister, or relatives, or even on account of Saṅgha. The occasions may be the donation of a *Vihāra*, an *aḍḍhayaga*, a *pāsāda*, a *hammiya*, a cave, a *pariveṇa*, a *koṭṭhaka*, an *upaṭṭhānasālā*, an *aggisālā*, a *kappiyakuṭī*, a *vaccakuṭī*, a *caṅkama*, a *caṅkamanasālā*, a well, a roof for the well, a *Jantāghara*, a *Jantāgharasālā*, a *pokkharaṇī*, a *maṇḍapa*, an *ārāma*, land for the *ārāma* to the Bhikkhu or Bhikkhunī Saṅgha, or to many Bhikkhus or Bhikkhunīs, or to Sikkhamānā, or to a Sāmaṇerī, or to a Sāmaṇera, or on the occasion when the above buildings are built for one's own use, or on the occasion of a marriage ceremony at the house of an Upāsaka or Upāsikā. On the above mentioned occasions a monk may go out if he is particularly invited with the purpose of offering *Dāna*, listening to the Dhamma or paying respects to the monks. (*Āgacchantu bhadantā icchāmi dānaṃ ca dātuṃ, dhammaṃ ca sotuṃ, bhikkhu ca passituṃ—Mv.* p. 146).

When a Bhikkhu or a Bhikkhunī or a Sāmaṇera or a Sikkhamānā or a Sāmaṇeri is sick or intends to disrobe (*anabhirati*) or has developed 'doubts' (*kukkucca*) or has developed 'wrong views' (*diṭṭhigata*) or has committed a 'grave offence' requiring punishment of *Parivāsa* or *Mūlāyapa-ṭikassanā* or *Mānatta* or 'calling him' back (*abbhāna*), the Bhikkhu then should go out for the purpose even if he is not invited. Similarly a monk can go out without any invitation if he is to attend to any *Saṅghakamma*, such as *Tajjanīya*, *Niyassa*, *Pabbājanīya*, *Paṭisāraṇīya*, *Ukkhepanīya*, *Upasampadā*. But the period of absence must not exceed seven nights on any account. If his father or mother is sick and wishes him to see, he should go out uninvited. And if his brother or sister or any other relative is sick and wishes him to see, he can go out only if he is specially invited. Similarly on invitation, he can go out to see a *Bhikkhugatika* (one who stays in the *Vihāra* with the monks) if he is sick and wishes him to see. The Bhikkhus are also allowed by the Buddha to go out for a period of seven nights for any business of the Saṅgha, say for instance, construction of a *Vihāra*. (*Anujānāmi bhikkhave saṅghakaraṇīyena gantuṃ. Sattāhaṃ sannivatto kātabbo.—Mv.* p. 155; *Ibid.* pp. 145-155; Cf. *SP.* Vol. III, pp. 1129-1130).

Sattāhakālika

Five kinds of medicines, *viz.*, *Sappi* (Ghee), *Navanīta* (butter), *Teḷa* (oil), *Madhu* (honey) and *Phāṇita* (molasses) may be stored by the monks for a week. Hence these are known as *Sattāhakālika*. (Cf. *Sappi ādi pañcavidhaṃ bhesajjaṃ sattāhaṃ nidhitabbo. Sattāho kālo assāti sattāhakālikaṃ.—SP.* Vol. II, p. 861). If a monk keeps them for more than a week, he commits an offence of *Nissaggiya Pācittiya*. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25; *Pāra.* pp. 356-357; *Pm.* (B), pp. 9 & 37).

Sattu (I)

Flour made out of baked barley or other kinds of grains is known as *Sattu*. (Cf. *Sattu nāma sattadhaññāni bhajjitvā kato.—Kv.* (M), p. 220; Cf. *SP.* Vol. II, 844). It is one of the five kinds of meals (*bhojanāni*), others being *odano* (cooked-rice), *kummāso* (mixed-pulse & rice), *maṃsaṃ* (meat) and *maccho* (fish). (*Pāc.* pp. 117, 119, 121, 122, 129, 240, 243).

See BHOJANĪYA.

Sattu (II)

A kind of powder mixed with turmeric etc. in order to keep the needle free from stain or rust is also called *Sattu*. (*Cv.* p. 204; Cf. *Haliddimissakena piṭṭha-cuṇṇena.*—*SP.* Vol. III, p. 1287).

Satthaka

A small knife used for cutting the robe-cloth. It is usually kept in a case, called *Namataka*. Its use was allowed by the Buddha for the monks. (*Cv.* p. 204). The Satthaka with the handle is known as *Daṇḍasatthaka*. (*Ibid.*; Cf. *SP.* Vol. III, p. 1287).

Satthakamma

Surgery. The Buddha allowed the monks to perform the operation of a boil. (*Mv.* p. 224). But the operation of the pudendum is not allowed for the monks, even if a monk suffers from fistula (*bhagandala*). If one performs such an operation, he commits the offence of *Thullaccaya*. (*Ibid.* p. 233; Cf. *SP.*Vol. III, p. 1157).

Satthakadaṇḍa

The handle of a knife. (*Cv.* p. 204). It should not be made of gold or silver; otherwise the offence of *Dukkaṭa* is committed.. It may be made of bone, ivory, horn, reed, bomboo, lac, fruit, iron or conch-shell. (*Ibid.*).

Satthalūkha (—Cīvara)

The robe of the monks, cut by the knife (and then stitched) to make it poor or undersirable for the people is called *satthalūkha*. Such a *cīvara* is prescribed by the Buddha for the monks. (*Mv.* p. 304).

Saddhādeyya-vinipātanā

Ordinarily a monk is not allowed to give away the things offered to him (by a person with 'faith' *saddhā*) to anyone except to his own parents. 'Giving away' of such things is known as *Saddhādeyya-vinipātanā*. If one does so, he commits the offence of *Dukkaṭa*. (*Mv.* p. 313).

Saddhivihārika

The 'disciple' of an *Upajjhāya* (preceptor). He may be a Sāmaṇera or a Bhikkhu living with him for training. He known as *Saddhivihārika*. He receives preaching in the *Dhamma* and training in the *Vinaya* and other monastic rules necessary for the monk-life. (*Mv.* p. 48). It is, therefore, essential that anyone seeking admission into the Buddhist Order should first look out for an *Upajjhāya*. He should approach an 'able' and 'competent' monk; and after saluting he should request him to become his *Upajjhāya*. He should utter three times thus : "*Upajjhāyo me bhante hohi*", i. e. "Venerable Sir, be my 'preceptor'. And if he expresses his consent, he should be deemed as his *Upajjhāya*."

The Buddha has enjoined that a *Saddhivihārika* must live under the guardianship of an *Upajjhāya*. (*Ibid.* p. 43). The relation between the *Saddhivihārika* and *Upajjhāya* is like that of a son and father. It is laid down by the Buddha that the *Saddhivihārika* must treat his *Upajjhāya* as his father. (*Upajjhāyo, Bhikkhave, saddhivihārikamhi puttacittaṃ upaṭṭhapessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhapessati.*—*Ibid.* p. 43). The *Saddhivihārika* is expected to do all kinds of services to his *Upajjhāya*. For instance, he should provide him with the tooth-stick, water, *Yāgu*, arrange his robes, alms-bowl, seat, chair etc., wash his clothes, accompany with him if he wishes so, keep himself always behind when walking, etc. When the *Upajjhāya* falls sick, the *Saddhivihārika* should attend upon him till he is recovered. In case the *Upajjhāya* develops 'antipathy' towards the *Dhamma*, the *Saddhivihārika* must make every effort to dispel it, or arrange a *Dhamma-kathā* (religious discourse) for the purpose. If the *Upajjhāya* happens to commit any 'grievous offence' or the Saṅgha is meeting to pronounce an ordeal against him, it is the duty of the *Saddhivihārika* to make every possible endeavour to prevail upon his *Upajjhāya* to appear before the Saṅgha for the 'expiation' of the 'offence'.

It is expected that the *Saddhivihārika* will take the permission from his *Upajjhāya* in almost all the matters. For instance, without permission, he can neither give nor take the bowl or robe from others; he should not shave nor get himself shaved by others; he should not do any service to others; he should not go behind any other monk for his alms (*pacchāsamaṇa*); nor should he take any monk to go behind him (*pacchāsamaṇo ādātabbo*); he should not bring meals for others nor cause others to bring alms for himself. He should not go into a village or to the funeral ground or to a journey without the permission of his *Upajjhāya*. (See *Upajjhāyavattakathā*, *Ibid.* pp. 42-47; *Cv.* pp. 328-332; Cf. *SP.* Vol. III, pp. 1025-1031).

In case a *Saddhivihārika* does not behave properly, he is liable to be 'expelled' by the *Upajjhāya* (*Paṇāmanā*). (*Mv.* pp. 51-52). If he commits any wrong, he should beg pardon; otherwise he commits the offence of *Dukkaṭa*. (*Ibid.* p. 52).

In case the *Upajjhāya* is 'lost' and he still needs 'guardianship', he should find out an 'able' and 'competent' monk and take him up as his '*Ācariya*' in place of his *Upajjhāya*. In the following circumstances an *Upajjhāya* is regarded as 'lost': If the *Upajjhāya* goes away somewhere; or disrobes; or chages his religion; or is dead; or the *Saddhivihārika* is 'expelled' by his *Upajjhāya*. (*Mv.* p. 67).

Saddhivihārī

Same as SADDHIVIHĀRIKA.

Saddhivihārika-Vatta

Duties of an *Upajjhāya* (preceptor) towards his *Saddhivihārika* (disciple). It has been laid down that the *Upajjhāya* should treat his *Saddhivihārika* as his own son. The *Upajjhāya* should preach him in the *Dhamma* and train him in the *Vinaya* and in other monostic matters. He should also find out robe or bowl or any other requisite if the *Saddhivihārika* does not have with himself. When the *Saddhivihārika* is sick, it is the duty of the *Upajjhāya* to attend upon him and render all the services till he is recovered. In case the *Saddhivihārika* develops any 'wrong view' or 'antipathy' towards the *Dhamma*, the *Upajjhāya* should endeavour to his utmost to dispel it. In short, the *Upajjhāya* should instruct him everything essential for the monk-life. But if the *Saddhivihārika* does not behave properly, he should be 'expelled' (*Paṇāmanā*). (For details see : *Cv.* pp. 332-336; *Mv.* pp. 48-51; Cf. *SP.* Vol. III, pp. 1031-1032). Also see UPAJJHĀYA.

Santaruttara

Sa+Antara+Uttara=i.e. with the *Antaravāsaka* and the *Uttarāsaṅga* (and not with the third robe, the *Saṅghāṭī*). (*Sahaantaravāsakena uttarāsaṅgenā ti attho.*—*SP.* Vol. II, p. 656). The monks are not allowed to enter into a village with these two robes only, but the third one, the *Saṅghāṭī* also must be carried. Otherwise the offence of *Dukkaṭa* is committed. (*Mv.* p. 313). Under the following circumstances a monk can go round in a village with his two robes only : When he is sick (*gilāno*), during the four months of rains (*vassika saṅketaṃ*), when crossing a river, when the retention of the *Saṅghāṭī* is safe in the *Vihāra* under lock and key (*aggaḷaguttivihāro vā hoti*), or when one has got the *Kaṭhina* privileges. (*Ibid.* p. 313; Cf. *SP.* Vol. II, pp. 656-657).

Santhata

A spreading or mat made of wool by gluing together with some kind of sticky substance but not by weaving. (Cf. *Santhataṃ nāma santharitvā kataṃ hoti avāyimaṃ.*—*Pārā.* p. 322; *Kv.* (M), p. 172; *SP.* Vol. II, pp. 693-695). (It is something like *Namadā* in Hindi).

A *Santhata* made of mixed silk or black sheep-wool was not allowed for the use of the monks. If any monk used such a *Santhata*, he committed an offence of *Nissaggīya Pācittiya.* (Rule Nos. 11 & 12; *Pm.* (B), p. 8). A *Santhata* should have half black wool, one fourth white and the rest one fourth in *Gocariya* colour (pale, brown, reddish, yellow or blue). If it was not made so, an offence of *Nissaggiya Pācittiya* was committed. (Rule No. 13; *Ibid.* p. 8). It is also laid down that a *Santhata* must be used at least for six years and no new should be taken up within this period. If a Bhikkhu wished to seek a new *Santhata* during this period, he was liable to commit an offence of *Nissaggiya Pācittiya.* (Rule No. 14; *Ibid.* p. 8; Cf. *Pārā.* pp. 321-329).

Sanniṭṭhānantikā

It is one of the eight occasions when the 'privileges' (*ānisaṃsā*) of the *Kaṭhina* are forfeited or withdrawn. The *Sanniṭṭhānantikā* occurs when a Bhikkhu goes away from his *Vihāra-sīmā* and decides there neither to make his robe nor to return to his *Vihāra*. (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1178-1179),

Also see : KAṬHINA-UDDHĀRA.

Sannidhikārakaṃ

Storing of the goods, especially the eatables. The savoury things like *Sappi* (Ghee), butter, oil, honey and *Phāṇita* (molasses) may be stored as medicines for a week only, after which a Bhikkhu or Bhikkhunī is not allowed to keep them. If they kept for more than a week, the offence of a *Nissaggiya Pācittiya* was committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25). But some medicines may be stored for the whole life and can be used whenever necessary. (*Pāra.* p. 357, *Pm.* (B), pp. 9 & 37). Any food (*Bhojanīya*) or estable (*Khādanīya*) (other than the above mentioned things) should never be stored even for one night. It must be eaten up before noon on the same day. If it is stored even for one night and taken next day, the Bhikkhu or Bhikkhunī commits an offence of *Pācittiya*. (Bhikkhu Rule No. 39; Bhikkhunī Rule No. 121; *Pm.* (B), p. 225; *Pāc.* p. 122, Cf. *SP.* Vol. II, pp. 859-861),

Sapadāna-Cārikā

Going round for alms (begging) without leaving any house; an uninterrupted begging. It is regarded as one of the *Dhutaṅgas* (penances). (*Mv.* p. 227; Cf. *Visuddhimagga*, Chater II; *Pari.* p. 339. Cf. *Gharapāṭipāṭiya bhikkhāya pavisati.—SP.* Vol, I, p. 198).

A Bhikkhu is expected to practise this type of begging the alms. (*Bhikkhu Sekhiyā* Rule No. 33).

A Bhikkhu who follows this mode of begging is known as *Sapadānacāriko.* (*Pāra.* p. 19).

Saparikkamana

The sufficiency of land for a proposed *Kuṭī* or a *Mahallaka Vihāra*, so that one can go round the building with 'yoked wagon' or 'can place the ladder' from outside without any difficulty is called *Saparikkamana.* (Cf. *Yathāyuttena sakaṭena anuparigantuṃ samantā nisseṇiyā anuparigantuṃ.—Pāra.* pp. 223 & 235. *Saupacāraṃ.—SP.* Vol. II, p. 569). It is laid down that the desirous monk should approach the Saṅgha for the formal 'approval' of the land (*vatthudesanā*) and after 'approval' the construction should be taken up. If this formal 'approval' is not taken prior to construction, the offence of *Dukkaṭa* is committed. (*Pāra.* pp. 223 & 236).

Sappaṭikamma—Āpatti

An 'offence' which can be redressed, i.e. all the 'offences' other than the *Pārājika*. It is the same as *Sāvasesa-āpatti*. (Cf. *Sāvasesādikasadisaṃ.—SP.* Vol. III, p. 1419; *Pari.* p. 211).

Sappi

Clarified butter, *Ghee.* It is regarded as a medicine allowed for the monks. (*Mv.* p. 218). The *Sappi* of cow, goat, buffalo or of any other animal of which the meat is permissible, can be used by the monks. (*Pāra.* p. 357).

The *Sappi* is also a kind of 'sumptuous food' and given in the list of *Paṇitabhojanāni*. (Cf. *Pāṇītabhojanāni—Sappi, Navanītaṃ, Telaṃ, Madhu, Phāṇitaṃ, Maccho, Maṃsaṃ, Khīraṃ, Dadhi.—Pāc.* pp. 123-124). If a monk asks for it by himself and also uses it as 'food', he commits an offence of *Pācittiya.* (Rule No. 39; *Ibid.* p. 123; *Pm.* (B), p. 14). But in the case of a Bhikkhunī the offence would be *Pāṭidesanīya.* (Rule No. 1; *Pāc.* pp. 482-483; *Pm.* (B), p. 52). It is also mentioned in the *Samantapāsādikā* that if a Bhikkhu asks for *Sappi* and uses it, he commits the offence of *Dukkaṭa*; but if he asks *Sappi* to be mixed with food and taken it as his meal, he commits an offence of *Pācittiya.* (*SP.* Vol. II, p. 862).

It is laid down that a Bhikkhu or Bhikkhunī can store it as a medicine for seven days only. If it is kept for more than seven days, an offence of *Nissaggiya Pācittiya* is committed. (Bhikkhu Rule No. 23; Bhikkhunī Rule No. 25; *Pāra.* p. 356; *Pm.* (B) pp. 9 & 37; Cf. *SP.* Vol. II, pp. 720-721). It is also regarded as a thing to be licked. (*Paṭisāyanīya.—Pāra.* p. 356).

Sabbakaṇha-Cīvara

A robe all in black colour. The Buddha has not allowed the monks or nuns to use a robe of black colour. If one uses such a robe, he (she) commits the offence of *Dukkaṭa.* (*Mv.* 321).

Sabbatthapaññatti

Enactment of the ecclesiastical rules applicable to all places. (Cf. *Sabbatthapaññattīti majjhimadese ceva paccantimajanapadesu ca, sabbatthapaññatti.—SP.* Vol. III, p. 1396; Cf. *Pari.* p. 4).

Sabbanīlaka-Cīvara

A robe all in blue colour. A robe of such colour is not allowed for the monks or nuns. If one uses a robe of this colour, he or she commits the offence of *Dukkaṭa.* (*Mv.* p. 321).

Sabbapītaka-Cīvara

A robe all in yellow colour. A robe of this colour is not allowed for the monks or nuns. If one uses such a robe, he or she commits the offence of *Dukkaṭa* (*Mv*. p. 321).

Sabbamañjiṭṭhaka-Cīvara

A robe all in crimson colour. A robe of this colour is not allowed for the monks or nuns. If one uses such a robe, he or she commits the offence of *Dukkaṭa*. (*Mv*. p. 31).

Sabbamattikamaya—Kuṭikā

Same as KUMBHAKĀRIKA-KUṬIKĀ

Sabbamahāraṅgaratta—Cīvara

A robe of bright red colour like the back of the centipede. (Cf. *SP*. Vol. III, p. 1146).

A robe of this colour is not allowed for the monks and nuns. If any one uses a robe of this colour, he or she commits the offence of *Dukkaṭa*. (*Mv*. p. 321).

Sabbamahānāmaratta—Cīvara

A multi-coloured robe, like dead leaves. (Cf. *Sambhinnavaṇṇā hoti paṇḍupalāsavaṇṇā*.—*SP*. Vol. III, p. 1146)

The monks and nuns are not allowed to use this colour for their robes. If one uses so, he or she commits the offence of *Dukkaṭa*. (*Mv*. p. 321).

Sabbalohitaka—Cīvara

A robe all in red colour. This colour is not allowed for the robes of the monks and nuns by the Buddha. If one uses so, he commits the offence of *Dukkaṭa*. (*Mv*. p. 321).

Samaṇuddesa

Same as Sāmaṇera. See SĀMAṆERA.

Samaṇakappa

Any thing formally made 'suitable' or 'acceptabls' for the monks is regarded as '*samaṇakappa*'.

This is usually necessary when a monk is to take a fruit having seeds. It is laid down that the destruction of a seeds or plants (*Bījagāma, Bhūtagāma*) by a monk is an act of an offence of *Pācittiya*. (*Bhūtagāmapātabyatāya Pācittiyaṃ*. Rule

No. 11; *Pāc.* p. 55; Cf. *SP.* Vol. II, pp. 774-784). The monks are, therefore, warned by the Buddha not to eat any fruit having seed, even the mangoes, unless the seeds are taken out and the fruit is made 'suitable' (*samṇakappa*) for the monks. Such 'suitability' may be made by burning the fruit in fire (*aggiparicitaṃ*); or by taking out the seed by a knife (*satthaparicitaṃ*); or the seed is removed by nail (*nakhaparicitaṃ*). This should be done by an unordained person, i. e. by a layman.

But if the fruit is seedless (*abījaṃ*) or the seed is not yet ripe (?) (*nibbattabījaṃ*), it is however 'suitable' for the use of the, monks. It is warned that a monk must be sure before taking a fruit that its seed is taken out and the seed is not being destroyed. This 'suitability' (*samaṇakappa*) must be ascertained beforehand. (*Cv.* pp. 197-198).

Samaṇakuttaka

An imposter who by putting on yellow robe lives in the *vihāra* for getting food; like Migalaṇḍika. (*Pārā.* p. 85; Cf. *Samaṇavesadhārako, so kira·sikhāmattaṃ ṭhapetva sīsaṃ muṇḍetvā ekaṃ kasāvaṃ nivāsetvā ekaṃ aṃse katvā vihāraṃ yeva upanissāya vighāsādabhāvena jīvati.*—*SP.* Vol. II, p. 397).

Samaṇabhatta-samaya

An invitation for meals by a *Samaṇa* or a mendicant (*paribbājaka*) is known as *Samaṇabhatta-samaya.* (Cf. *Yadā koci pabbajito bhatten nimanteti ayaṃ samaṇabhattasamayo.*— *Kv.* (M), p. 217; *SP.* Vol. II, p. 833). The *Gaṇa-bhojana* is allowed for the monks on such occasions. (*Pm* (B), pp. 13 & 47; *Pāc.* p. 107).

Samatha

'Settlement' of a 'dispute' or 'legal question' (*Adhikaraṇa*). (Cf. *Adhikaraṇāni samanti vūpasamantīti adhikaraṇa-samathā.*—*Kv.* (M), p. 289). Seven 'procedures' are followed for the 'settlement' of a 'case' according to the nature of the *adhikaraṇa.* The 'procedures' are : (1) *Sammukhavinaya,* i. e. the 'settlement' should be arrived at in the presence of the Saṅgha (*Saṅghasamukkhatā*), the case must exist (*Dhammasamukkhatā*), the verdict should be according to the *Vinaya* rules (*Vinayasamukkhatā*) and both the parties should be present when the case is being discussed (*Puggalasamukkhatā*) (*Cv.* p. 178; *Kv.* (M), p. 289). (2) *Sativinaya*; i. e. the 'settlement' is arrived at when an *Arahanta* monk makes an 'appeal' to the Saṅgha about his immunity from committing any 'offence'. The Saṅgha then formally approves of his immunity from committing any 'offence' as he is a *Khīṇāsava* and 'vigilant' enough not to commit any 'offence' at all. When it is so formally 'approved' by the Saṅgha, no 'case' can stand against him. (*Cv.* pp. 184-185; Cf. *Ayaṃ pana sativinayo khīṇāsavasseva dātabbo na aññassa antamaso anāgāmino pi.*—*SP.* Vol. III. pp. 1271-1272; *Dinne pana sativinaye puna puggale kassaci anuvādo na rūhati.*—*Kv.* (M), p. 290). (3) *Amūḷhavinaya*; i.e. 'settlement' of a case concerning with a mad person. The Saṅgha declares an acquittal in favour of a monk who had committed some offences when he was insane; and now since he has restored his sanity, he should not be charged with those offences committed during his insanity period, which he actually does not remember. A formal declaration is made by the Saṅgha to this effect at the request of the Bhikkhu concerned. (*Cv.* pp. 185-187; Cf. *Kv.* (M) p. 290; *SP.* Vol. III, p. 1272. (4) *Tassapāpiyyasikā*, i. e. the procedure adopted for the 'settlement' of cases against a 'problem bhikkhu' who always prevaricates when charged with the *Pārājika* or such grievous offences. He is then declared by the Saṅgha as a 'sinful monk' (*Pāpabhikkhu*). (Cf. *Idaṃ hi yo pāpussannatāya pāpiyo puggalo, tassa kattabbato tassapāpiyyasikākammaṃ ti vuccati.*—*SP.* Vol. III, p. 1273; Also Cf. *Kv.* (M)p. 290; *Cv.* pp. 177-178). After this declaration no charge against him should be brought before the Saṅgha, for he has now become incorrigible' one. The Saṅgha can take him back (*Osāraṇā*) only if he behaves righteously and requests the Saṅgha for pardon. (*Cv.* pp. 187-88; *Kv.* (M) p. 290). (5) *Paṭiññātakaraṇa*; i. e. to confess the offence by himself in the presence of a monk. This confession is a sort of 'pacification' of an offence and the Bhikkhu has then to assure that he would not commit the same in future. (*Cv.* pp. 188, 190; *Kv.* (M) p. 291). (6) *Yebhuyyasikā*, i. e. to arrive at a 'settlement' of a dispute by the majority of votes of the *Dhammavādī* bhikkhus (righteous monks). (*Cv.* pp. 182-184; Cf. *SP.* Vol. III, pp. 1272-1273). (7) *Tiṇavatthāraka*, i. e. the 'settlement' of a dispute by the method of 'covering up with grass' in order to avoid further bitterness. The charges and counter-charges are then 'covered up' by coming to a mutual settlement; and, therefore, the matter is not required to be placed before the Saṅgha for further discussion. As the filth, when it is disturbed, becomes a greater nuisance than before and the safest way is to cover it up by spreading grass over it, so also some matters should be dropped and shelved for good in the larger interest of the Saṅgha. (Cf. *Yathā hi gūthaṃ vā muttaṃ vā ghaṭṭiyamānaṃ duggandhatāya bādhati, tiṇehi avattharitvā supaṭicchāditassa panassa so gandho na bādhati. Evameva yaṃ adhikaraṇaṃ mūlānumūlaṃ gantvā vūpasamiyamānaṃ kakkhalattāya bāḷattāya bhedāya saṁvattati. Tāṃ iminā kammena vūpasantaṃ gūthaṃ viya tiṇavatthārakena paṭicchannaṃ sūvūpasantaṃ hotī ti. Idaṃ kammaṃ tiṇavatthārakasadisattā tiṇavatthārako ti vuccati.*—*SP.* Vol., III, p. 1273). This mode of settlement is adopted only if the offence is light but never for grievous offences. (*Cv.* pp. 190-192; Cf. *Kv.*, p. 291).

All the above mentioned seven kinds of *Samathas* are referred to in the *Pātimokkha* in brief; but in the *Samathakhandhaka* of the *Cullavagga* details are given (pp. 150-192).

Samānasaṁvāsa— Sīmā

The 'limit' or 'boundary' of all the residences of one area, fixed for the purpose of holding *Uposatha* and also for other Saṅgha-kammas. To determine the *Sīmā* or 'boundary' a *Ñattidutiyakamma* is held by the monks for the purpose. (*Mv.* pp. 109-113). Cf. *SP.* Vol. III, pp. 1017-1102). See SĪMĀ.

Samānāsanika

A monk who is eligible to sit on the same bed or chair with any other monk, junior or senior by three years (either side from *Upasampadā*), is known as *Samānāsanika.* (Cf. *Anujānāmi bhikkhave tivassantarena saha nisīdituṃ.—Cv.* p. 264). For instance, a monk of five years standing can sit with any who is three years old by *Upasampadā.*

This rule is applicable to a small bed or chair where only two or three persons can sit. But in the case of a big seat or chair it does not apply. A seat which can accommodate at least three persons should be regarded as big; and a monk can sit on it with any monk, senior or junior. But a monk should not sit with a eunuch, a woman or a hermaphrodite on such a seat. (*Ibid.*).

Samuṭṭhāna

Sufficient cause to originate an 'offence' (*āpatti*). An 'offence' may be committed by bodily action (*kāya*), or by speech (*vācā*), or by both (*kāya+vācā*), or by body and mind (*kāya+citta*), or by speech and mind (*vācā+citta*), or by body, speech and mind all three together (*kāya+vācā+citta*).

In the *Parivārapāli*, the 'offences' of Bhikkhus and Bhikkhunīs (as mentioned in the *Pātimokkha*) have been classified under 13 heads, not as the above six groups. This has been done by combination and permutation of the above six groups. This can be shown thus : (1) *Kāya+citta* (*Paṭhamapārājikasamuṭṭhāna*); (2) *Kāya+citta*, *Vācā+citta*, *Kāya+vācā+citta* (*Dutiyapārājikasamuṭṭhāna*); (3) *Kāya*, *Vācā*, *Kāya+vācā*, *Kāya+citta*, *Vācā+citta*, *Kāya+vācā+citta* (*Sañcarittasamuṭṭhāna*); (4) *Kāya+vācā+citta* (*Samanubhāsanāsamuṭṭhāna*); (5) *Kāya+vācā*, *Kāya+vācā+citta* (*Kaṭhinasamuṭṭhāna*); (6) *Kāya*, *Kāya+citta* (*Eḷakalomasamuṭṭhāna*); (7) *Vācā*, *Vācā+citta* (*Padasodhammasamuṭṭhāna*); (8) *Kāya*, *Kāya+vācā*, *Kāya+citta*, *Kāya+vācā+citta* (*Addhānasamuṭṭhāna*); (9) *Kāya+citta*, *Kāya+vācā+citta* (*Theyyasatthasamuṭṭhāna*); (10) *Vācā+citta* (*Dhammadesanāsamuṭṭhāna*); (11) *Kāya*, *Vācā*, *Kāya+vācā* (*Bhūtārocanasamuṭṭhāna*); (12) *Vācā+citta*, *Kāya+vācā+citta* (*Corivuṭṭhāpanasamuṭṭhāna*); (13) *Vācā*, *Kāya+vācā*, *Vācā+citta*, *Kāya+vācā+citta* (*Ananuññātasamuṭṭhāna*). (*Pari.* pp. 160-166).

Samodhāna-Parivāsa

It is that *Parivāsa* penance which is observed by combining with that *Saṅghādisea* offence which is committed during the earlier *Parivāsa* period or during the *Mānatta* period (i. e. up to the *Abbhāna* period). This in fact is to be observed when the *Mūlāyapaṭikassanā* is inflicted upon. (*Cv.* p. 102). See: PARIVĀSA.

Sambādha

The armpit or any private part of the body. (Cf. *Ubho upakacchakā, muttakaraṇaṃ —Pāc.* p. 354).

The hair of such parts should not be removed. If a monk does so, he commits the offence of *Dukkaṭa*. (*Cv.* p. 224). And if a nun does so, she commits an offence of *Pācittiya*. (Rule No. 2; *Pāc.* p. 354). If there is some wound, the hair may however be removed. (*Ibid.*; Cf. *SP.* II, p. 960).

Sambhārasoda

A kind of medicinal treatment of gout by producing profuse sweating. For this purpose different kinds of medicinal leaves are boiled for making steam. (Cf. *Nānāvidhapaṇṇabhaṅgaseda.—SP.* Vol. III, p. 1155). This was allowed by the Buddha for the monks when they suffered from *Aṅgavāta* (gout). (*Mv.* p. 224).

Sammajjanī

A broom. This was allowed by the Buddha for the monks to accept it when offered. (*Cv.* p. 219).

Sammukha-Vikappanā

A formal 'assignment' of the 'extra' robe or bowl by the monk who desires to keep an 'extra' robe or bowl. (The monks are allowed only three robes and one bowl. If one keeps more than the prescribed number, he commits the offence of *Nissaggiya-pācittiya*). The desirous monk approaches another Bhikkhu (usually known as *Vinayadhara*) and tells him thus: "*Imaṃ cīvaraṃ (pattaṃ) tuyhaṃ vikappemi*", i. e. "I 'assign' this robe (bowl) to you." The other monk accepting it soon returns the same to him telling thus : "*Mayhaṃ santakaṃ, paribhuñja vā chaḍḍehi vā yathāpaccayaṃ vā karohi,*" i.e. "This is my belonging, (but) you may use it or throw it away as you like it." The desirous monk then takes that robe or bowl back (as not belonging to himself). And now he becomes entitled to use this 'extra' robe or bowl for himself without involving any offence. This is known as *Sammukha-Vikappana.*

There is another kind of *Vikappanā*, known as *Parammukhāvikappanā*. In that case the desirous monk 'assigns' the robe or bowl to a *Vinayadhara* monk, not in his own name but in the name of another monk-friend. The *Vinayadhara* then returns it to the desirous monk in the name of the said monk-friend. He then takes it back and uses it. (*Pāc.* p. 166; Cf. *Kv.* (M), pp. 242-243).

It is laid down that no bowl or robe should be retained for himself if it is offered for the purpose of *Vikappanā*. If one does so, he commits an offence of *Pācittiya*. (Bhikkhu Rule No. 59; Bhikkhunī Rule No. 140. *Pāc.* pp. 165-166; *Pm.* (B), pp. 16 & 49).

Sammukhavinaya

A kind of 'procedure' of the settlement of a 'dispute' or 'case.' This procedure requires the 'presence' of four conditions for arriving at a settlement. These are : (1) The settlement should be made in the presence of the Saṅgha (*Saṅgha-sammukhatā*) ; (2) The case or matter actually exists (*Dhamma-sammukhatā*), (3) The settlement should be arrived at according to the *Vinaya* rules (*Vinaya-sammukhatā*) ; (4) Both the parties must be present when the case is being discussed (*Puggala-sammukhatā*). (*Cv* p. 178; Cf. *Kv.* (M), p. 289).

The procedure of the *Sammukhavinaya* is applicable to all the four kinds of *Adhikaraṇas* (cases or disputes), *viz.*, *Vivādādhikaraṇa*, *Anuvādādhikaraṇa*, *Āpattādhikaraṇa* and *Kiccādhikaraṇa*. (*Cv.* pp. 177-180; *Kv.* (M), pp. 289-291).

Sometimes when the *Ubbāhikā* method for settling the dispute is adopted, the Saṅgha then appoints a competent and able monk or monks to act on behalf of the Saṅgha. Since in this case the monk or monks represent the whole Saṅgha, it is also regarded as '*Saṅghasammukhatā*.' Hence this is also regarded as a kind of *Sammukhavinaya*. (*Cv.* pp. 180-182).

In case a person reopens a settled matter, he commits an offence of *Pācittiya*. (*Ukkoṭane pācittiyaṃ.*—Rule No. 63; *Pāc.* p. 171; *Pm.* (B), p. 16; *Cv.* p. 187).

Sammuti-Kappiyabhūmi

It is one of the four 'prescribed places' (*Kappiyabhūmis*) to store the food-stuffs for the monks. For this purpose the Saṅgha gives its 'sanction' (*Sammuti*) by holding a *Ñattidutiyakamma*. It is, therefore, called *Sammuti-kappiyabhūmi*. (*Mv.* p. 254; Cf. *SP*. Vol. III, p. 1164). See : KAPPIYABHŪMI.

Sarabhañña

Recitation of the *Suttas* loudly; but never like singing. (*Cv.* p. 197; Cf. *Sarena bhaṇanaṃ. Sarabhaññe kira taraṅgavattadhotakavattagalitavattādīni dvattiṃsavattāni atthi. Tesu yaṃ icchati taṃ kātuṃ labbhati. Sabbesaṃ padavyañjanam avināsetvā vikāraṃ akatvā samaṇasāruppena caturassarena nayena pavattanaṃ eva lakkhaṇaṃ.*—*SP.* Vol. III, p. 1284). Such a method was allowed by the Buddha for the monks. (*Cv.* p. 197).

Saritaka

Stone-powder or sand used as a preventive against rust or stain on the needle. (*Pāsāṇacuṇṇaṃ.*—*SP.* Vol. III, p. 1287). This was allowed by the Buddha for the monks. (*Cv.* p. 204).

Saritakasipāṭikā

A piece of cloth applied with sand and bee-wax in order to remove rust or stain from the needle. (*Madhusitthakapilotikaṃ.*—*SP.* Vol. III, p. 1288). Its use was allowed by the Buddha for the monks. (*Cv.* p. 204).

Salākaggāho

The collection-method of votes given by ballot-sticks (*Salākā*). The Buddha has laid down three methods for collecting the ballot-sticks; *viz*., (I) Secret collection (*Gūḷhakaṃ*); (II) By whispering in the ear the colours of ballot-sticks of different groups (*Sakaṇṇajappakaṃ*); (III) By open balloting (*Vivaṭakaṃ*). (*Cv*. p. 184). In secret balloting (*Gūḷhakaṃ*) the collector of the ballot-sticks (*Salākaggāhāpaka*) approaches every monk and informs the colours of the ballot-sticks of different groups and asks to pick up the desired ballot-stick without showing it to others. By distributing all the ballot-sticks, the *Salākaggāhāpaka* monk comes to know whether the 'righteous' monks (*Dhammikā*) or the 'unrighteous' monks (*Adhammikā*) are in majority. In case the 'righteous' monks are found in majority, he discloses the result; but if it is the otherwise, he is to postpone for re-voting (to the maximum of three times). (*Cv* p. 184; Cf. *Alajjussannāya parisāya gūḷhako salākaggāho kātabbo.—SP*. Vol. III, pp. 1278-1279; Also *Duggahitā salākāyo ti vatvā puna gahetvā yāvatatiyaṃ gāhetabbā.—Ibid.*).

In the *Sakaṇṇajappaka* method of voting the *Salākaggāhāpaka* approaches every monk in the assembely and informs in the ears secretly the colours of the ballot-sticks and asks him to pick up one which he desires but not to speak to others. In case the *Salākaggāhāpaka* finds the 'righteous' monks in majority, he declares the result. But if the 'unrighteous' monks are found in majority, he should postpone it (to the maximum of three times) for re-voting. (*Cv*. p. 184; Cf. *Bālussannāya parisāya sakaṇṇajappako....... Duggahitā salākāya ti vatvā puna gahetvā yāvatatiyaṃ gāhetabbā.—SP*. Vol. III, pp. 1278-1279).

The *Vivaṭaka Salākaggāho* is the open balloting where the ballot-sticks are distributed openly. This mehtod is adopted only when the majority of the monks positively consists of 'righteous' monks. (*Cv*. p. 124; Cf. *Lajjussannāya parisāya vivaṭakaṃ.—SP*. Vol. III, p. 1278).

There are ten types of valid collections of ballot-sticks (or votes) (*Dhammikā salākaggāhā*). These are : (1) The matter is not of inferior type (*Na oramattakaṃ adhikaraṇaṃ hoti*). (2) The collection is made for more than once or at places more than one (*Gatigataṃ hoti*. Cf. *Dve tayo āvāse na gataṃ tattha tattheva vā dvatikkhattuṃ avinicchitaṃ.—SP*. Vol. III, p.1272), (3) The colours of the ballot-sticks and also the matter are made known (*Saritasāritaṃ*. Cf. *Dvattikkhattuṃ tehi bhikkhūhi sayaṃ sāritaṃ va aññehi sāritaṃ vā na hoti.—Ibid*. p. 1272), (4) The *Salākaggāhāpaka* knows well that the assembly consists of 'righteous' monks in majority. (5) Or he knows that probably the majority of the monks in the assembly consists of the 'righteous' monks. (6) He knows well that the Saṅgha will not 'disintegrate' if the voting is made. (7) Or probably the Saṅgha will not be 'disintegrated'. (8) He is sure that the ballot-sticks will be taken up according to the rule (i. e. only one stick by each monk, not more). (Cf. *Adhammavādino evaṃ mayaṃ bahū bhavissāmāti dve salākāyo gaṇhanti.—SP*. Vol.

III, pp. 1272-73). (9) All the monks of the assembly take up the ballot-sticks uniformly (*Samaggā gaṇhanti*). (10) The ballot-sticks are taken up according to their views (*Yathādiṭṭhiyā ca gaṇhanti*). (*Cv.* p. 164).

Salākaggāhāpaka

The monk appointed for collecting the ballo-sticks (*Salākā*) is known as *Salākaggāhāpaka*. He is to distribute different *Salākās* (the wooden strips) for the purpose of voting. This person must be just, honest and not be led away by favour, anger, indolence or fear and must know his job well. The appointment of the *Salākāggāhāpaka* is made by the Saṅgha unanimously, for which a *Ñattidutiyakamma* is held. (*Cv.* p. 164).

The appointment of the *Salākaggāhāpaka* is needed only when the matter has to be settled at by the method of a referendum (*Yebhuyyasikā*). (*Ibid.* p. 184).

The *Salākaggāhāpaka* monk is free to conduct the voting either by secret voting or by open balloting, as according to the situation. (*Ibid.* p. 184).

Salāka-Vātapāna

A window with bars. (Cf. *Thambhakavātapāna.—SP.* Vol. III, 1299). The Buddha allowed its provision in the *Vihāra* (*Cv.* p. 241).

Salākā (I)

A stick or strip of wood used as a ballot or for assigning the monks for a feast. This is a sort of ticket. (*Cv.* pp. 164, 182-183; Cf. *SP.* Vol. III, pp. 1347-1348). The Bhikkhu in-charge of distributing and collecting the ballots is known as *Salākaggāhāpaka*. (*Cv.* p. 164). For voting purposes different colours were used for the *Salākās* with a view to distinguishing different groups. (*Ibid.* p. 184).

Salākā (II)

A false-stick placed in between two layers of the robe with a view to avoiding them from being stitched together. (*Cv.* p. 205; Cf. *Dupaṭṭacīvarassa antare pavesanasalākaṃ.—SP.* Vol. III. p. 1288).

Salākā-Bhatta

A meal allotted by the Saṅgha by the method of tickets (*Salākā*) or lot is known as *Salākā-bhatta.*

This method is followed when there are too many invitations; or when there is a possibility of getting a rich *Dāna*; or when the number of invitation is less than the number of the monks. For the purpose of assigning such meals, the Saṅgha selects a competent monk who is known as *Bhattudesaka*. (*Cv.* p. 272; Cf. *SP.* Vol. III, pp. 1347-1353).

The Buddha allowed this method for the monks. (*Cv.* p. 55).

Salākodhāniya

A stand for keeping the *Añjanisalākā* (Collyrium-needle). This was allowed by the Buddha for the use of the monks. (*Mv.* p. 222; Cf. *Yattha salākaṃ odahanti, taṃ susiradaṇḍakaṃ vā thavikaṃ vā.—SP.* Vol. III, p. 1154).

Sahajīvinī or Saddhivihārinī

Feminine of *Saddhivihārika* (disciple). It is the duty of *Sahajīvinī* to obey her *Upajjhāyā* or *Pavattinī* (preceptress); otherwise she would commit an offence of *Pācittiya.* (Rule No. 69; *Pāc.* p. 448; Cf. *SP.* Vol. II, p. 984; *Kv.* (M), p. 344; *Pm.* (B), p. 43).

Sahubbhāra

It is one of the occassions when the 'privileges' (*ānisaṃsā*) of *Kaṭhina* are forfeited or withdrawn. It occurs when a monk goes away from his *Vihāra-sīmā* and makes the robe there with the idea to return to his own *Vihāra.* But later on he changes his mind and decides to forego his *Kaṭhina* in favour of an other monk, who also agrees to his proposal. This is known as *Sahubbhāra.* (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol III, pp. 1178-1179). Also see KAṬHINA-UDDHĀRA.

Sājīva

'Precepts' governing the monastic life of the Bhikkhus and Bhikkhunīs. It is a synonym to '*Sikkhā*'. It is so called because all the Bhikkhus or Bhikkhunīs lead one mode of life and also live together; and hence '*Sājīva*'. (Cf. *Nānājāti ādi bhedābhinnā bhikkhū ārammaṇakaraṇavasena avitikkamitvā sahajīvanti, sikkhanti ethāti sājīvaṃ, paññatti sikkhāpadassa etaṃ nāmaṃ.—Pātimokkhapadatthanuvaṇṇanā* (M), p. 66; Also Cf. *Sājīva nāmayaṃ bhagavatā paññattaṃ sikkhāpadaṃ eataṃ nama.—Pārā.* p. 30; Cf. *SP.* Vol. I, 231).

Sāṭiyaggāhāpaka

A Bhikkhu appointed to accept the robes or robe-cloth on behalf of the Saṅgha is called *Sāṭiyaggāhāpaka* The Saṅgha selects an 'able' monk for this purpose by holding a *Ñattidutiyakamma.* (*Cv.* pp. 274-275).

Sāṇa

A kind of coarse cloth made out of the bark of hemp. (*Sana* in Hindi). It was allowed by the Buddha for the monks to use it as one of the six cloth-materials. The other materials are : *Khoma, Kappāsika, Koseyya, Kambala, Bhaṅga.* (*Mv.* pp. 55, 100, 298; Cf. *Saṇaṃ ti sāṇavākausuttam.—SP.* Vol. II, p. 735).

Sādhāraṇa-Paññatti

An enactment of ecclesiastical rules common to both, the Bhikkhu and Bhikkhunī Saṅghas alike. (Cf. *Bhikkhūnaṃ ceva bhikkhunīnaṃ ca sādhāraṇapaññatti.—SP.* Vol. III, p. 1396; *Pari.* p. 4).

Sāmaṃ-Pakkaṃ-Piṇḍaṃ

Self-cooked food. No monk is allowed to cook his food by himself. In fact he is expected to live on alms. If one cooks his food by himself, he commits the offence of *Dukkaṭa.* (*Mv.* p. 253; Cf. *Yaṃ kiñci āmisaṃ bhikkhu pacituṃ na vaṭṭati—SP.* Vol. III, p. 1156).

Sāmaggī-Uposatha

That *Uposatha* which is held by the Saṅgha on any day, other than on *Paṇṇarasī* or *Cātuddasī*, in order to grant confirmity to a quarrel which has already been made up, is known as *Sāmaggī-Uposatha.* This is a sort of 'reconciliation' *Uposatha.* (*Mv.* pp. 388-389; Cf. *SP.* Vol. III,p. 1226; *Kv.* (M) p. 86). See UPOSATHA.

Sāmaṇera or Samaṇuddesa

A novice of the Buddhist Order. When a person desires to get himself admitted into the Buddhist Saṅgha as a *Sāmaṇera,* the ceremony of *Pabbajjā* is held. For this purpose the desired person approaches the Saṅgha having his head and moustaches shaved and by putting on the yellow robes. He undergoes the three 'refuges' (*Tirsaraṇa*), *viz.*, the Buddha, Dhamma and Saṅgha. He is then required to observe the following ten 'precepts' (*Dasasikkhāpada*). (1) Abstention from killing the living beings (*Pāṇātipātā veramaṇī*); (2) Abstention from taking 'what is not given' (*Adinnādānā veramaṇī*); (3) Abstention from unchastity (*Abrah macariyā veramaṇī*); (4) Abstention from telling a lie (*Musāvādā veramaṇī*); (5) (5) Abstention from the occasion on sloth (induced by) fermented liquor (*Surāmerayamajjappamādaṭṭhānā veramaṇī*); (6) Abstention from taking meals after mid-day (*Vikālabhojanā veramaṇī*); (7) Abstention from seeing shows of dancing, singing, music, etc. (*Naccagītavāditavisūkadassanā veramaṇī*); (8) Abstention form the occasions of using garlands, scents, unguents and wearing finery (*Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī*); (9) Abstention from using high beds, etc. (*Uccāsayanamahāsayanā veramaṇī*); (10) Abstention from accepting gold-silver (coins), etc. (*Jātarūparajatapaṭiggahaṇā veramaṇī*). (*Mv.* pp. 86-87). After this formal 'undergoing' to the ten precepts the *Pabbajjā* is regarded as conferred upon.

There are as many as 32 types of persons who are not eligible for the admission into the Order as a Sāmaṇera. These are : A person whose hands are cut off; nose cut off, ears cut off, nose and ears both cut off; fingers cut off, nails cut off; the tendons of feet are cut off; who has webbed fingers; a hunchback; a dwarf; one who has goitre; one who has been branded (for a crime); one who has been scourged; one who is a 'registered' thief (notorious), one who has elephantiasis; one who is sickly; one who can 'disgrace' the assembly (for being too ugly); one-eyed person; one with crooked limb; one who is paralysed by one side; a cripple; one who is infirm due to old age; a blind; a dumb; a deaf; a blind and deaf person; a blind dumb and deaf person. The admission of such persons into the Saṅgha involves the offence of *Dukkaṭa.* (*Ibid.* pp. 94-95). Besides the above mentioned thrity two types of persons the following persons are also forbidden to get their admission into the Saṅgha. These are : One who has not obtained the permission from his parents to lead the life of a mendicant (*Ibid.* p. 87); one who suffers from any of the following diseases, *viz.*, leprosy (*kuṭṭho*), boil (*gaṇḍo*), eczema (*kilāso*), consumption (*soso*), epilipsy (*apamāro*) (*Ibid.* p. 76); one who is in king's military service (*Rājabhaṭa*) (*Ibid.* p. 78); one who 'bears the emblem' of a thief (*Dhajabandhacoro*) (*Ibid.* p. 78); an absconder from jail (*Kārabhedakacoro*) (*Ibid.* p. 79); one who has been punished for caning; one who has been a debtor; a slave (*Ibid.* p. 79); a eunuch (*Ibid.* p. 89); an imposter who has entered into the Saṅgha by himsetf stealthily (without proper ordination) (*Theyyasamvāsaka*) (*Ibid.* p. 90); a matricide; a patricide (*Ibid.*); a murder of *Arahanta*; one who has seduced a nun; a hermaphrodite. (*Ibid.* p. 92).

The usual age for admission into the Saṅgha as a Sāmaṇera was 15; but later on the Buddha allowed to anyone who can manage his affairs by himself and also who can observe the ten 'precepts'. (*Ibid.* p. 82). After the *Pabbajjā*, the Sāmaṇera is required to live under the guidance of a Bhikkhu till he gets his 'higher ordination', the *Upasampadā*.

A Sāmaṇera is not permitted to attend the recitation of the *Pātimokkha* nor can he take part in any *Saṅghakamma* as he is not yet a fulfledged *Bhikkhu*. (*Ibid.* p. 141; *Pm.* (B), p. 11).

The *Pabbajjā* (ordination) of a Sāmaṇera is cancelled if he commits the followings, and then he ceases to be a member of the Saṅgha. These are: Indulging in killing; stealing; unchastity; telling lie; drinking fermented liquor; deprecating the Buddha, Dhamma and Saṅgha; keeping 'wrong views' and seducing the nuns. (*Ibid.* p. 89).

In case a Samaṇera is found of improper behaviour, such as, attempting for the 'loss' of the monks, harming the monks, trying to create trouble in the living of the monks; abusing and chiding the monks or creating 'dissension' amongst the monks, he should be penalised (*Daṇḍakamma*) by disallowing him to live in the *Vihāra* where he has been residing. (*Anujānāmi bhikkhave, yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātuṃ ti.*—*Mv.* p. 88).

Sāmaṇerapesaka (—Bhikkhu)

A monk made in-charge to supervise the work of the Sāmaṇeras allotted by the Saṅgha. The Saṅgha holds a *Ñattidutiyakamma* to select an 'able' monk for this purpose. (*Cv.* pp. 274-275).

Sāmaṇerī

A female counterpart of the term *Sāmaṇera*, a female novice of the Bhikkhunī Saṅgha. This is the first stage, preceding to *Sikkhamānā*, towards the Bhikkhunīhood.

The rules for admission are the same as that of a *Sāmaṇera*. See: SĀMAṆERA.

Sālūkapāna

A sweet-drink prepared out of the root of the waterlily. It was one of the sweet-drinks (*Pānāni*) allowed for the monks by the Buddha. (*Mv.* p. 260). It is regarded as *Yāmakālika* and so it may be taken at any time, even in the evening or in the night. (*Pāc.* pp. 117, 119, 121, 122, 234, 244, 245; *SP.* Vol. III, p. 1167).

Sāvajjapaññatti

The enactment of such ecclesiastical rules which are commonly connected with the monks, nuns (in particular) and also with the laymen at large. The violation of these rules makes one 'defiled'. For instance, the killling of a living being is a sinful act for the monks, nuns as well as for the laymen. (*pari.* p. 211; Cf. *Sāvajjapaññattīti lokavajjā.—SP.* Vol. III, p. 1419; also Cf. *Yassa sacittakapakkhe cittaṃ akusalameva hoti taṃ lokavajjaṃ nāma.—SP.* Vol. I, p. 219).

Sāvanantikā

It is one of the eight occasions when the 'privileges' (*ānisaṃsā*) of *Kaṭhina* are withdrawn or forfeited. It occurs when a monk goes away from his *Vihārasīmā* with a view to returning. There he makes the robe also but in the meantime he comes to know that his *Kaṭhina* has been withdrawn by the Saṅgha for some reasons. This is known as *Sāvanantikā*. (*Mv.* pp, 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1178-1180). Also see : KAṬHINA—UDDHĀRA.

Sāvasesā—Āpatti

The six offences, *viz.*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkaṭa* and *Dubbhāsita* are grouped under *Sāvasesā-āpatti*. (*SP.* Vol III, 1368). The remaining offence, i. e. *Pārājika* is known as *Anavasesa-āpatti*. (*Ibid.* p. 115; *Cv.* pp. 170, 178, 306; *Pari.* p. 211). It is called *Sāvasesā* because the *āpatti* (offence) if committed can be done away with and monkhood is not concelled; while the *Anavasesa-āpatti*, i.e. *Pārājika* if committed, cannot be atoned and monkhood ceases for ever.

Sikkāsammuti

Ordinarily the *Sikkā* or the strings to hang the bowl is not allowed for the monks; but if a sick monk cannot carry his bowl without it, the Buddha has asked the monks to permit him the *Sikkā* by unanimous decision of the Saṅgha, if so requested. This is granted by holding a *Ñattidutiyakamma* by the Saṅgha. This formal grant by the Saṅgha is known as *Sikkāsammuti*. (*Cv.* pp. 221-222; Cf. *SP.* Vol. III, p. 1292).

Sikkhamānā

A female novice (having crossed her *Sāmaṇerī* stage) who is undergoing a training of two years (or probationary period) preceding to her higher ordination (the *Upasampadā*), is known as *Sikkhamānā*. During this period she has to observe the following six *Sikkhāpadas* (precepts), for which the Bhikkunī Saṅgha holds a *Ñattidutiyakamma*. The *Sikkhāpadas* are : (1) Abstention from killing (*Pāṇātipāta veramaṇī*); (2) Abstention from stealing (*Adinnādānā veramaṇī*); (3) Abstention from unchastity (*Abrahmacariyā veramaṇī*); (4) Abstention from falsehood (*Musāvādā veramaṇī*); (5) Abstention from intoxicants (*Surāmerayamajjapamādaṭṭhānā veramaṇī*); (6) Abstention from taking meals after mid-day (*Vikālabhojanā veramaṇī*). (*Pāc.* pp. 435-437).

The *Upasampadā* or the higher ordination can only be conferred upon when the *Sāmaṇerī* completes her two full years as a *Sikkhamānā* (unlike a *Sāmaṇera* who can get his *Upasampadā* without undergoing to any such probationary period). An offence of *Pācittiya* is committed if the Bhikkhunīs confer *Upasampadā* upon a *Sāmaṇerī* who has not completed her two years' probationary period as *Sikkhamānā*. (Rule No. 63; *Pāc.* p. 473; *Pm.* (B), p. 43).

If a married girl becomes a *Sāmaṇerī* and undergoes the training as a *Sikkhamānā*, she is known as *Gihīgatā-sikkhamānā*. The age of such a *Sikkhamānā* should not be less than ten years. If an unmarried girl gets her *Pabbajjā* as *Samaṇerī* and undergoes a training of *Sikkhamānā*, she is called *Kumārībhūtasikkhamānā* or *Mahāsikkhamānā*. The age of this trainee should not be less than 18 years of age before undergoing the training. Thus, the *Gihīgatā-sikkhamānā* and *Kumārībhūtasikkhamānā* must be twelve and twenty years of age respectively proir to *Upasampadā*. If it is not followed, the *Pācittiya* offences are committed. (Rule Nos. 65 & 71; *Pāc.* pp. 441 & 450; *Pm.* (B), pp. 43 & 44; *SP.* Vol. III, pp. 982-943).

A formal ceremony is held for allowing a *Sāmaṇerī* to undergo the 'training' as a *Sikkhamānā* (*Sikkhāsammuti*). The ceremony is simple. The desirous *Sāmaṇerī* requests the Bhikkhunī Saṅgha to allow her to undergo the 'training' of a *Sikkhamānā*. A *Ñattidutiyakamma* is held by the Bhikkhunī Saṅgha for this purpose. The *Sāmaṇerī* acknowledges it and promises before the Bhikkhunī Saṅgha to observe the above mentioned six 'precepts' scrupulously. (*Pac.* p. 436).

Sikkhā

Training (in the *Vinaya* (discipline) and in the *Dhamma*). Generally it is of three types., *viz.*, *Adhisīla*, *Adhicitta* and *Adhipaññā*. The *Adhisīla-sikkhā* relates to the training in the *Pātimokkha* precepts. (*Adhisīlasaṅkhātā sikkhā. Pātimokkhasaṃvarasīlaṃ adhisīlasikkhā nāma.—Kv.* (M), p. 107). The *Adhicitta-sikkhā* is the training of 'higher thought', meditation. The *Adhipaññāsikkhā* is the training of higher knowledge, the *Vipassanā*. (*Ibid*).

Sikkhāpaccakkhāna

Abandoning the 'precepts' of the *Pātimokkha*, i.e. abandoning the Bhikkhuhood. In the *Kv.* [(M), pp. 107-108] it is explained thus: *Cittakhettakālapayogapuggalavijānanāvasena sikkhāya paccakkhānaṃ*; i. e. the person has the genuine intention to abandon his monkhood (*citta*); utters (*khetta*) one of the twenty formulas (*viz., Buddhaṃ paccakkhāmi, Dhammaṃ..., Saṅghaṃ..., Sikkhaṃ..., Vinayaṃ..., Pātimokkhaṃ..., Uddesaṃ..., Upajjhāyaṃ..., Ācariyaṃ..., Saddhivihārikaṃ..., Antevāsikaṃ..., Samānupajjhāyakaṃ..., Samānaācariyaṃ..., Sabrahmacāriṃ..., Gihī maṃ dhārehi, Upāsakoti, Ārāmikoti, Sāmaṇeroti, Titthiyoti, Titthiyasāvakoti, Assamaṇoti, Asakyaputtiyoti maṃ dhārehi*); utters the above 'formula' in the present tense (*kāla*); utters by speech not by writing or gesture (*payoga*); the person (*puggala*) is sane and the other person who is listening to his utterances is also sane and sensible and is in his presence. and understands the meaning and intention of the person who is abandoning the monkhood (*vijānanā*). The *Sikkhāpaccakkhāna* is regarded as complete and final if the above six conditions are evident and thereafter the person is to be treated as one who has 'abandoned the Bhikkhuhood'. (*Pāra.* pp. 30 35; Cf. *SP.* Vol. I, pp. 243-249; vol. II, p. 496).

The person who has abandoned the Bhikkhuhood is known as *Sikkhāpaccakkhātaka.*

If a Bhikkhunī disrobes, she is not entitled to become a nun again. (*Cv.* p. 401).

Sikkhāpaccakkhātaka

The person who has abandoned the Bhikkhuhood. Such a person is not allowed to attend any *Saṅghakamma* because he is regarded as a *Vajjanīya-puggala* (prohibited person). (*Mv.* pp. 141, 187; *Pārā.* pp. 30-35).

See: SIKKHĀPACCAKKHĀNA.

Sikkhāpada

The set of 'precepts'. All the *Pātimokkha* rules for the Bhikkhus and Bhikkhunīs (except *Adhikaraṇa* and *Samatha*) are known as *Sikkhāpada.* Many other rules of conduct for laymen, Sāmaṇera, Sāmaṇerī and Sikkhamānā are also called *Sikkhāpada.* (Cf. *Mv.* p. 87; *Pāc.* pp. 435-436; also Cf. *SP.* Vol. I, pp. 214-215, 266; Vol. II, p. 1432; Vol. III, p. 932).

Sikkhāsammuti

The Bhikkhunī Saṅgha gives a formal 'sanction' to a *Sāmaṇerī* who wants to attain the stage of *Sikkhamānā*. For this purpose the Bhikkhunī Saṅgha holds a *Ñattidutiyakamma.* This formal 'sanction' is known as *Sikkhāsammuti.*

After obtaining this formal 'saction', the *Saāmaṇerī* has to observe the following six *Sikkhāpadas* (precepts) scrupulously: (1) Abstention from killing(*Pāṇātipātā veramaṇī*); (2) Abstention from stealing (*Adinnādānā veramaṇī*); (3) Abstention from falsehood (*Musāvādā veramaṇī*); (4) Abstention from taking intoxicants (*Surāmerayamajjappamādaṭṭhānā veramaṇī*); (5) Abstention from unchastity (*Abrahmacariyā veramaṇī*); (6) Abstention from taking meals after mid-day (*Vikālabhojanā veramaṇī*).

The period of 'training' as a *Sikkhamānā* lasts for two years. After that the *Sikkhamānā* has to obtain the 'sanction' of the Bhikkhunī Saṅgha to get her *Upasampadā* or the 'higher ordination' (*Vuṭṭhānasammuti*). If anybdoy gives the *Upasampadā* to a *Sāmaṇerī* who has not received the *Sikkhāsammuti*, she commits the offence of *Pācittiya* (Rule No. 63; *Pāc.* pp. 436-437, 442).

Siṅgiloṇakappa

To regard as 'proper' to carry salt in the horn (case) with a view to usıng it whenever necessary. It is one of the 'ten points' which the Vajji monks pleaded as 'proper' for the monks. In the Second Buddhist Council held at Vesāli, a century after the Mahāparinibbāna of the Buddha this matter came up. It was resolved as 'improper' (*akappiya*) for the monks since it involved an offence of *Pācittiya*. (Rule No. 38). *Cv.* p. 428).

Sitthakatela

A specially prepared oil used as cosmetics. (Cf. *Madhusitthakaniyyāsādisu yena kena ci cikkhalena.*—*SP.* Vol. III, p. 1282). The monks were prohibited to use it. If anybody used it, he committed the offence of *Dukkaṭa*. (*Cv.* p. 195).

Sītāloḷi

An antedote prepared out of the mud adhering to the furrow in order to get rid of the sickness caused by taking something given by a housewife to seducing him (*Gharadinnābādho*). This is a kind of mud-drink. (Cf. *Naṅgalena kassantassa phāle laggamattikaṃ udake oloḷitvā pāyetuṃ.*—*SP.* Vol. III, p. 1156). The Buddha allowed it for the monks. (*Mv.* p. 225).

Sīpadī

One who has elephantiasis. Such a person is not eligible for ordination. If anybody ordains him, he is liable to commit the offence of *Dukkaṭa*. (*Mv.* p. 95; Cf. *SP.* Vol. III, p. 1082). In case such a person happens to get his ordination, it need not be cancelled; but his Upajjhāya, Ācariya and all those who took part in his ordination are not free from the offence of *Dukkaṭa*. (*SP.* Vol, III. p. 1082).

Sīmā

'Limit' or 'boundary', determined by the monks residing at one place for holding the *Uposatha* and other *Saṅghakammas,* and also to allowing the monks to live there by 'keeping away any one of the three robes' (*Ticīvarenavippavāsa-sīmā.—Mv.* pp. 109-112). All the *Vihāras* and other residences of the monks of a region may come within one *Sīmā.* For instance, during the time of the Buddha there were as many as eighteen *Vihāras* at Rājagaha and they all came under one *Sīmā* for the purpose of *Uposatha* and other *Saṅghakammas.* (*SP.* Vol. III, p. 1106).

To determine the *Sīmā* the Saṅgha should hold *Ñattidutiyakamma* and the 'signs' (*nimitta*) should be fixed. The 'signs' may be of the following eight objects, *viz.*, a mountain (*pabbata-nimitta*), a block of stone (*pāsāṇa-nimitta*), a wood (*vana-nimitta*), a tree (*rukkhanimitta*), a highway (*magga-nimitta*), an ant-hill (*vammika-nimitta*), a river (*nadī-nimitta*), a watery place (*udaka-nimitta*). (*Mv.* p. 109; Cf. *SP.* Vol. III. pp. 1091-1106; *Kv* pp. 87-90). A *Simā* demarcated by these objects is known an *Baddha-sīmā.* It is also known as *Khaṇḍa-sīmā*, *Samānasaṃvāsa-sīmā*, *Avippavāsa-sīma.* (*Kv.* (M) p. 90).

In case a Bhikkhu lives in the vicinity of a town or a *Nigama* (townlet) or a village, the boundary of them should be regarded as the *Sīmā* for the monks living there for all the purposes of the *Saṅghakammas* or *Uposatha.* This is also sometimes called '*Gāma-sīmā*'. In case the Bhikkhus have to perform a *Saṅghakamma* in a forest, an area of seven *Abbhantaras* (i. e. 28X7=196 hands) all around the residence should be regarded as the *Sīmā* of the Saṅgha. This is known as *Sattabbhantara-sīmā.* When a monk or monks are on a boat or ship in a river or sea or lake, the *Sīmā* for the *Uposatha* or any *Saṅghakamma* may be detemined by throwing water by a 'man of average stregth' to all the directions. The point where the water falls should be treated as the *Sīma.* This is known as *Udakukkhepa-sīmā.* As these types of *Sīmās* are not demarcated by any object and also that no *Ñattidutiyakamma* is necessary, they are known as *Abaddha-sīmā.* (*Mv.* p. 113; Cf. *SP.* Vol. III, pp. 1107-1110; *Kv.* (M), pp. 90-91).

No *Sīmā* should be fixed across a river unless there is a permanent bridge (*Dhuva setu*) or a perpetual ferry arrangement (*Dhuva nāvā*). (*Mv.* p. 109).

The extent of a *Sīmā* should not exceed more than three *Yojanas* (one *Yojana*=7 miles). If it exceeds this, the offence of *Dukkaṭa* is committed. The *Sīmā* however should not be too small not even sufficient to accommodate 21 persons. (*Kv.* (M), pp. 87-88; *SP.* Vol. III, p. 1520).

The *Sīmā* of a particular region should not overlap or envelope the other. If so happens, the offence of *Dukkaṭa* is committed. (*Mv.* p. 113).

In case an occasion arises to revise or abolish the *Sīmā*, the Saṅgha should hold a *Ñattidutiyakamma* for the purpose. This revision of the *Sīmā* is known as *Sīmā-samūhana.* (*Ibid.* pp. 113-114; Cf. *SP.* Vol. III, pp. 1091-1106).

The following *Sīmās* cannot be regarded as 'proper' to hold any *Saṅghakamma.* These are of eleven types; *viz.*, Too small a *Sīmā* (*Atikhudda-sīmā*); too big a *Sīmā* (*Atimahatī-sīmā*); a *Sīmā* with 'broken' signs (*Khaṇḍanimitta-sīmā*); a *Sīmā* fixed by shade (*Chāyānimitta-sīmā*); a *Sīmā* having no signs (*Animitta-sīmā*); a *Sīmā* determined from outside the region (*Bahisīme ṭhitasammatā sīmā*); a *Sīmā* fixed in the river (*Nadiyā sammatā sīmā*); or in the sea (*Samudde sammatā sīmā*); or in a natural pond (*Jātassara sammatā*); a *Sīmā* overlapping the other (*Sīmāya sīmaṃ sambhindantā sīmā*) and a *Sīmā* enveloping the other (*Sīmāya sīmaṃ ajjhottharantā sīmā*). (*Pari.* p. 387; Cf. *SP.* Vol. III pp. 1520-1521; *Kv.* (M), pp. 87-88).

Sīmātikkantikā

It is one of the eight occasions when the 'privileges' (*ānisaṃsā*) of *Kaṭhina* are forfeited or withdrawn. It occurs when a Bhikkhu goes away from his *Vihārasīmā* to some other place. He prepares his robe there; but somehow or other he does not return to his residence and the 'period of *Cīvara*' (*cīvarkālasīma*, i. e. the time limit for preparing the robe of one day) passes away. By this he loses his 'privileges'. It is known as *Sīmātikantikā*. (*Mv.* pp. 267-282; *Pari.* pp. 313-314; Cf. *SP.* Vol. III, pp. 1178-1180).

Also see : KAṬHINA-UDDHĀRA.

Sīmā-Samūhana

The 'abolition or revision of a *Sīmā*' (boundary or limit) of the 'residences' of the monks which had earlier been fixed for the purpose of *Uposatha* or other *Saṅghakammas*. This 'abolition' or revision of the 'boundary' may take place on two occasions:(I) If the *Sīmā* is too small and the Saṅgha desires to have a bigger one; (II) If the *Sīmā* is too large and the Saṅgha desires to have a smaller one. (*SP.* Vol. III, p. 1108).

In case the *Avippavāsasīmā* (the *Vihāra* area as declared to live without any one of the three robes) is to be 'abolished', then the *Samānasaṃvāsasīmā* (the 'limit' of the *Vihāras* of one region for the purpose of holding *Uposatha* or other *Saṅghakammas* by the monks) should be 'abolished' simulteneously. (*Mv.* pp. 111-113).

Sīlavipatti

That 'offence' which causes to create a 'danger' for the observance of 'morality' (*Sīla*) of a monk or nun. These 'offences' are of two kinds, *viz.*, the *Pārājikas* (Bhikkhu Pārājika 4+Bhikkhunī Pārājika 4=8) and the *Saṅghādisesas* (Bhikkhu Saṅghādisesa 13+Bhikkhunī Saṅghādisesa 10=23). (*Pari.* pp. 4, 299; Cf. *SP.* Vol. III, pp. 1397, 1454).

Sugata-vidatthi

The span of the Sugata, the Buddha. It is always referred to in the texts as a standard measurement for making the robe, a hut or a residence of the Buddhist

Order. The *Aṭṭhakathās* inform us that one *Sugata-vidatthi* is equal to three spans of a middle-sized person (*majjhimapurisa*) or one and half hand of a 'carpenter' (*Vaḍḍhakīhattha*). (*Kv.* (M), p. 134; *SP.* Vol. II, p. 567; *Kaṅkhāyojanāmahāṭīkā* (M), Vol. II, p. 236).

Suttuddesa-Uposatha

The same as *Saṅgha-Uposatha* which is performed by the whole Saṅgha in which the *Sutta*, i. e. the *Pātimokkha* is recited. (*Pari.* p. 237; Cf. *Kv.* (M), p. 93). See: UPOSATHA.

Suttalūkha

Patching up any torn part of the robe by threading like net (not by stitching a piece of cloth); darning. (Cf. *Suttena aggalaṃ kātuṃ ti attho.—SP.* Vol. III, p. 1198). It is usually done on a rag (*paṃsukūla*) or on a heavy robe. The Buddha allowed it for the monks. (*Mv.* p. 312).

Suddhanta-Parivāsa

In case a monk neither remembers the number of the days he has concealed the *Saṅghādisesa* nor the number of the *Saṅghādisesa* offences that he has committed, he is then required to observe the *Parivāsa* penance for the period he himself thinks approximately correct. This is known as *Suddhanta-parivāsa*. It is called *Suddhanta* simply because he himself has to determine the last date up to which he was 'clean' (*suddha*). The period of this *Parivāsa* is counted from the last day of him being 'clean' to the day he is going to take up the *Parivāsa* penance. (*Cv.* pp. 122-124). See also PARIVĀSA.

Supaṭicchanna

'Well-covered'. It is desired that a Bhikkhu or a Bhikkhunī should dress with the *Uttarāsaṅgha* or *Saṅghāṭī* in such a manner so that the neck and hands are fully covered and the robes hang properly and evenly and also the buttons are well fastened. (Cf. *Supaṭicchanno ti, suṭṭhu paṭicchanno.' Gaṇṭhikaṃ paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṅgharitvā yāva maṇibandhanaṃ paṭicchādetvā ti paṭicchannaṃ.—Kv.* (M), p. 279; Also Cf. *SP.* Vol. III, pp. 922-923).

It is laid down that the Bhikkhus and Bhikkhunīs when entering into a village or into a house or sitting there must dress themselves properly. If not so dressed, the offence of *Dukkaṭa* is committed. (*Sekhiya* Rule No. 3; *Pm.* (B), pp 21 & 53; *Pāc.* p. 246).

Surā

Liquor, alcohol. It may be made of flour (*piṭṭhasurā*), of sweets (*pūvasurā*), of rice (*odanasurā*), of other ingredients (*kiṇṇapakkhittā*) or of mixed ingredients (*sambhārasaṃyuttā*).

All kinds of intoxicant are prohibited for the members of the Buddhist Order. If a monk or nun drinks *Surā* or any other alcohol, he or she commits an offence of *Pācittiya.* (Bhikkhu Rule No. 53; Bhikkhunī Rule No. 132; *Pāc.* p 151; *Pm.* (B), pp. 15 & 48).

Abstention from taking any intoxicant is one of the ten *Sikkhāpadas* (precepts) which have to be observed by a *Sāmaṇera* (novice) or a *Sāmaṇerī* or a lay devotee. (*Mv.* p. 87).

Sūkarantaka

A kind of belt, as allowed by the Buddha for the use of the monks. It is made in the style of a pig's tail, hence this name. A buckle (*vidhā*) is also fixed at its one end. (*Cv.* p. 226; Cf. *Kuñcikākosakasaṇṭhānaṃ hoti. Ekārajjukaṃ pana muddikāya bandhanaṃ sa sūkarantakaṃ anulometi.—SP.* Vol. III, p. 1294).

Sūci

A needle. It is one of the eight 'requisites' (*parikkhāra*) of the monks. The Buddha allowed it for the monks for stitching their robes. (*Cv.* p. 204).

Sūcikā (I)

A small bolt for the door. (*Yatha tīṇi cattāri chiddāni katvā sūciyo yojenti.—SP.* Vol. III, p. 1289). Its use was allowed by the Buddha for the monks living in a *Vihāra.* (*Cv.* p. 241).

Sūcikā (II)

A key, to open the lock (*yantakaṃ*). It was allowed by the Buddha for the monks when living in a *Vihāra.* (*Cv.* p. 241; Cf. *SP.* Vol. III, p. 1299)

Sūcighara

A needle-case, same as *Sūcināḷikā*. The needle-case should be made of ordinary materials, but never of ivory or horn. If it is made of ivory or horn, an offence of *Pācittiya* is committed; and that must be destroyed. (Bhikkhu Rule No. 86; Bhikkhunī Rule No. 162; *Pāc.* p. 222; *Pm* (B), pp. 19 & 51).

Sūcināḷikā

A needle-case, same as SŪCIGHARA.

Sekhiyā

A group of 'precepts' (*sikkhāpadas*) found in the *Pātimokkha* which consists of 75 'instructions' divided into the following seven 'sections', *viz.*, *Parimaṇḍalavagga, Ujjagghikavagga, Khambhakatavagga, Sakkaccavagga, Kabaḷavagga, Surusuruvagga* and

Pādukāvagga. All these rules are meant for maintaining good habits and regulating good behaviour and 'conduct of the Bhikkhus and Bhikkhunīs'. As the meaning of the term indicates, the *Sekhiyā* rules are to be 'cultivated and practised' in order to maintain good habits. (Cf. *Sekkhassa sikkhamānassa ujumaggānusārino. Ādi cetaṃ caraṇaṃ ca, mukhaṃ saṃyamasaṃvaro sikkhā etādisī natthi, tenetaṃ iti vuccati.—Pari.* p. 264).

The first two rules of the *Sekhiyā* are about proper dressing. The next twenty four rules (3-26) are the instructions as to how to enter into a village, into a town or into a house. (*Antaraghare=antare antare gharāni ettha, etakāvāti antaragharo, gāmo.—Pātimokkhapadatthavaṇṇanā* (M), p. 290). The next thirty rules (27-56) are the instructions regarding taking meals. Rules from 57 to 72 are connected with the preaching of the *Dhamma* (*Dhammadesanā*). The last three rules (73-75) are the instructions connected with toilettes, etc. (*Pm.* (B), pp. 21-25 & 53). The number and the contents of the *Sekhiyās* are the same in both the Bhikkhu and Bhikkhunī *Pātimokkhas.*

If a monk or nun transgresses any *Sekhiyā*, he or she commits the offence of *Dukkaṭa*, as mentioned in the *Pācittiyapāli.* (*Pāc.* pp. 245-280; Cf. *SP.* Vol. II, pp. 921-932; *Kv.* (M), pp. 276-288). But no mention of the *āpatti* (offence) is found in the *Pātimokkha.*

Sekkha-Sammuti

Declaration of a particulr family of a lay-devotee as 'learner', because this family is developing in *saddhā* (faith) but is diminishing in *bhoga* (wealth) by giving away too much donations to the Saṅgha. For this purpose the Saṅgha holds a *Ñattidutiyakamma.* (*Pāc.* pp. 237 & 239-240). It is a sort of unanimous agreement arrived at by the monks not to go to this family for the alms unless particularly invited or the lay-devotee is sick and desires to see the monks. If a monk pays visit to this family for alms, he commits an offence of *Pāṭidesanīya.* (Rule No. 3; *Ibid.* pp. 237-241; *Pm.* (B), pp. 20 & 53). In fact, this restriction is followed with a view to avoiding any hardship which may cause to the lay-devotee by giving *Dāna* to the Saṅgha.

Seṇī

A tradesmen's guild, such as of the perfumers, weavers, etc. (Cf. *Gandhikaseṇī dussikaseṇī ādikaṃ.—SP.* Vol. II, pp.946-947; also Cf. *Gandhavikatikārako gaṇo gandhikaseṇī, pesakārādigaṇo dussikaseṇī.—Vimativinodanīṭikā* (M), Vol. II, p. 72).

If a lady comes for her ordination and the nuns find her a thief, this matter must be reported to the *Seṇī* (if there prevails a Seṇī form of government). And if the nuns ordain her without reporting the matter to the *Seṇī*, they commit an offence of *Saṅghādisesa.* (Rule No. 2; *Pāc.* p. 302; *Pm.* (B), p. 29).

31

Sedakamma

A kind of treatment for gout (*aṅgavāta*) by sweating the body. This was allowed by the Buddha for the monks. (*Mv.* p. 223). Another treatment for gout was known as *Mahāseda* or *Sambhāraseda.* (*Ibid.* p. 224).

Senāsana

Literally it means 'the place for sleeping or sitting'. Thus it includes the Bhikkhus' or Bhikkhunīs' residence, *Vihāra*, furniture, beds, seat, *pariveṇa* and other buildings, etc. (Cf. *Vihāro, Aḍḍhyogo, Pāsādo, Hammiyaṃ, Guhā, Maṇḍapo, Rukkha-mūlaṃ, Velugumbo senāsanāni.—SP.* Vol. III, p. 1313) In the *Cullavagga* [pp. 239-271] a full chapter is devoted to the *Senāsana.*

A monk in-charge of allotment of seats or *Vihāra* in an *Ārāma* is known as *Senāsanagāhāpaka.* (*Ibid.* p. 262). One who arranges seats for the guests is called *Senāsanapaññāpaka.* (*Pārā* pp. 240-241).

A *Senāsana* in the forest is known as *Āraññakasenāsana.* This should be located at least five hundred *dhanus* (a measurement) away from human habitation.

Senāsanagāhā

The allotment of lodgings in a *Vihāra* particularly during the *Vassāvāsa* (rainy-season-resort) or even after the *Vassāvāsa* is called *Sanāsanagāhā.* (*Utukāle ca vassāvāse ca.—SP.* Vol. III, p. 1308). The allotment of lodgings may be made by the beginning of the first *Vassāvāsa* (*Purimikā*) (i. e. after the full-moon day of Āsālha) or the second *Vassāvāsa* (*Pacchimikā*) (i. e. one month after). But those who wish to stay further, the allotment for them may be made even after the *Pavāraṇā* (*antarāmuttako*). (*Cv.* p. 263; Cf. *SP.* Vol. III, pp. 1308-1314).

Senāsanagāhāpaka

A monk in-charge of alloting the lodgings (seats, *Seyyā*) in a *Vihāra* for the monks during the first *Vassāvāsa* (rainy-season-resort) or the second or even after the *Vassāvāsa.* For this purpose an 'able' and 'competent' monk is selected by the Saṅgha by holding a *Ñattidutiyakamma.* Only that monk should to be selected who cannot be led away by greed, anger, indolence or fear and who knows the method of allotment well. (*Cv.* p. 262; Cf. *SP.* Vol. III, p. 1315). The allotment of the *Senāsana* (seats, etc.) should be made by the beginning of the first *Vassāvasā* (*Purimikā*) or second (*Pacchimikā*) or just after the *Pavāraṇā* (*antarāmuttako*). (*Ibtd.* p. 263).

Senāsanapaññāpaka

A monk in-charge of the arrangements of seats, etc. (*seyyā*), particularly for the guests is known as *Senāsanapaññapaka.* He is like a receptionist; and so he is expected to look after the convenience of the guest-monk. A 'competent' and 'able' monk is selected by the Saṅgha by holding a *Ñattidutiyakamma*. (*Pārā.* pp. 240-241).

Senāsanavatta

The rules that to be followed while living in a *Vihāra*, with regard to the lodgings, seats, rooms, beds, etc. In order to live in a disciplined manner and to keep the *Vihāra* neat and tidy, the Buddha has laid down certain rules for the monks. For instance, the dwelling place should be kept clean if found dirty; the walls should be cleaned if they have become black; if the floor is broken, it should be plastered and levelled; the rubbish should be thrown at suitable place, etc. The monks should not clean their beds, etc. by thrashing near the *Vihāra* or near the drinking or washing water or in the courtyard against the wind. It should be done to leeward. The monks should keep their coverings, couch, chairs, mattresses, squatting-mats, spittoons, reclining boards, bowls, etc. clean. When the dusty wind blows, the windows should be closed. If the cell, the porch, the meeting-hall, the fire-room or the privy, etc. become soiled, these should be neatly swept and cleaned. If there is no water in the pitchers, it should be fetched and the pitchers should be filled. When residing with a 'senior' monk, the junior should not deliver any 'recitation' (*uddesa*) or 'interrogagation' (*paripucchā*); should not preach or speak the *Dhamma*; should not put on or put off the lamp by himself; should not open or close the windows without the permission of the senior monk. While pacing up and down, the junior should not touch him, even by the corner of his robe. (*Cv* pp. 323-325).

Seyyā

The bed, mat or mattress is called *Seyyā*. Ten kinds of *Seyyās* are allowed for the monks by the Buddha. These are: (1) *Bhisi* (mattress); (2) *Cimilikā* (a kind of mat to protect the cleaned floor. This may be made of rags, etc.); (3) *Uttarattharaṇa* (a spreaning used as a bed cover); (4) *Bhummattharaṇa* (a carpet or mat to spread over the *Cimilikā* or on bare ground); (5) *Taṭṭikā* (a mat made of palm leaves, bark, etc.); (6) *Cammakhaṇḍo* (a spreading made of an animal's skin, such as lion's skin, tiger's skin, leopard's skin, bear's skin, etc.); (7) *Nisīdana* (a mat or spreading used for sitting); (8) *Paccattharaṇa* (a spreading on the couch); (9) *Tiṇasanthāraka* (a grass-mat); (10) *Paṇṇasanthāraka* (a mat made of leaves). (*Pāc.* pp. 64-65; *SP.* Vol. II, p. 792; *Kv.* (M), p. 203).

The *Seyyā* belonging to the Saṅgha must be properly used and kept properly after use. If not so done, an offence of *Pācittiya* is committed. (Bhikkhu Rule No. 15; Bhikkhunī Rule No. 111; *Pāc.* p. 64).

Sopāna

A staircase. This may be of brick, stone or wood. The Buddha allowed its provision in a *Vihāra*. (*Cv.* p. 245).

Sobhaṇa

A kind of edging on the girdle. (Cf. *Veṭhetvā mukhavaṭṭisibbanaṃ.—SP.* Vol. III, p. 1294). The Buddha allowed it for the monks if the belt was found worn out. (*Cv.* p. 226).

Ha

Hatthacchinna

A person whose hands or any part of the hand are mutilated. (Cf. *Yassa hatthatale vā maṇibandhe vā kappare vā yattha kattha ci eko vā dve hatthā chinnā honti.—SP.* Vol. III, p. 1080). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* pp. 94-95). In case such a person happens to get his ordination, this need not be cancelled; but his *Upajjhāya* and *Ācariya* and all the those who took part in his ordination are not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086).

Hatthattharaṇa

A kind of spreading usually used on the elephant's back. (Cf. *SP.* Vol. III, p. 1149). This was a costly spreading and so regarded as *Uccāsayanamahāsayana.* The monks were not allowed to use it. If anybody used it, he committed the offence of *Dukkaṭa.* (*Mv.* p. 211). It could however be used for sitting only but never for sleeping even if it belonged to a layman. (*Cv.* p. 258).

Hatthapallatthikā

A posture of squatting or sitting by joining both the hands round the knees. (*Pāc.* pp. 255, 273).

See : PALLATTHIKĀ.

Hatthapādachinna

A person whose hands and feet are cut. (Cf. *Yattha catūsu hatthapādesu dve vā tayo vā hatthapādā chinnā hotin.—SP.* Vol. III, p. 1080). Such a person should not be ordained. If anybody ordains him, he commits the offence of *Dukkaṭa.* (*Mv.* pp. 94-95). But if such a person happens to get his ordination, this need not be cancelled. His Upajjhāya and Ācariya and all those who took part in his ordination ceremony are of course not free from the offence of *Dukkaṭa.* (*SP.* Vol. III, p. 1086)

Hatthābharaṇa

An ornament of hand. Its use was prohibited by the Buddha for the monks. If anybody used it, he committed the offence of *Dukkaṭa.* (*Cv.* p. 195).

पुस्तकालय
कांगड़ी विश्वविद्यालय
हरिद्वार

Hatthisoṇḍaka

A special mode of putting on the under-garment where the edges are so arranged as to look like the trunk of an elephant. (Cf *Nābhimūlatō hatthisoṇḍasaṇṭhānaṃ olambakaṃ katvā nivatthaṃ, colikitthīnaṃ nivāsanaṃ viya.—SP.* Vol. III, p. 1294). This fashion was not allowed by the Buddha for the monks. If one did so, he committed the offence of *Dukkaṭa.* (*Cv.* p. 227).

Hammiya

A large multi-storeyed mansion with an upper chamber at the top, but without a dome. (Cf. *Upari ākāsatale patiṭṭhitakūṭagāro, pasādo eva.—SP.* Vol. III, p. 1298; Also, *Muṇḍachadanapāsādo.—Ibid.* Vol. II, p. 660). It was one of the five lodgings approved by the Buddha as fit for the monks; the others being *Vihāra, Aḍḍhayoga, Pāsāda* and *Guhā*. (*Cv.* 239).

Hammiyagabbha

The main chamber built in the upper storey of a *Vihāra.* (Cf. *Ākāsatale kūṭāgāragabbho vā muṇḍacchadana gabbho vā.—SP.* Vol. III, 1303). In a big *Vihāra* it may be constructed in the middle, but in a small *Vihāra* it should be at one side.(*Cv.* p.245).

THE END

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